

The Living Church

June 19, 1937
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NEW PORTRAIT OF MRS. SIMKHOVITCH

By Leopold Seyffert

(See page 792)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The Best

TO THE EDITOR: Why should one wait for the end of the present volume to vote for "the best" editorial, department, or poem?

So I vote for Everyday Religion up to and including the issue of June 12th as the best department, and A Letter to the Editor, the best article.

Let me congratulate you also on gathering so eminent and satisfactory a group of reviewers for your book notices. That department is a good second best.

(Rt. Rev.) CHARLES FISKE.

Ogunquit, Me.

Bishop Graves

TO THE EDITOR: May I thank you for the great service you have rendered to the Church in this country and the cause of missions throughout the world, in securing and publishing in your issue of June 5th, the article upon Bishop Graves of Shanghai by the Rev. William P. Roberts?

It has been my great privilege to know Bishop Graves ever since his consecration. It has also been my privilege to work with him as an officer of the Domestic and Foreign Missionary Society since 1900. One can never forget the hours spent with him in discussing mission questions, either in his office in Shanghai or in my office in New York.

Such occasions always brought to me great inspiration and a clarified understanding of the results accomplished and the work being done by the Church in China.

Mr. Roberts' interpretation of a great Bishop is one of the finest and truest pen pictures it has ever been my privilege to read.

JOHN W. WOOD,

Executive Secretary,

Department of Foreign Missions.

New York.

The President and the Court

TO THE EDITOR: . . . An honored son of our Church is trying to make this nation a better place to live in, and in the main, is being opposed by the same element that opposed his last election—the privileged class.

In your Hemlock Cup editorial [L. C., February 20th], you write quoting Dorothy Thompson as saying:

"If democracy is nothing more than the expressed will of the majority, then Hitler, Stalin, and Mussolini are all great democratic leaders."

This is, apparently, an attempt to put President Roosevelt in the same class with the madmen of Europe, and will no doubt find favor with most of the privileged class in this country.

You speak of the President's proposal to reform the Supreme Court as revolutionary. Well, the number of justices on this court has been changed several times before, and the USA still stands.

The opponents of the President speak glibly of "checks and balance," but just how does it work out?

The President is a check on Congress, and Congress is a check on the President, and the electors of the country are a check on both on election day—but who or what is a check on the Supreme Court?—there

is none, they are answerable to no one, and don't forget this—for the past 40 or 50 years, the judges of the Supreme Court have been our real, although not elected, rulers. . . .

The social legislation of the present Administration has aimed to relieve some of the distress of the underprivileged and, until very recently, most of it has been voided by one word—"unconstitutional."

We can all read the Constitution, and know what it says, but there are only nine men in the United States that can officially say what it means—for we have it on the word of Mr. Chief Justice Hughes, "The Constitution is what the judges say it is." And the Court itself is divided on the meaning of the Constitution—read almost any decision they hand down.

At this time approximately one-third of the people in this country are under-nourished, ill clad, and poorly housed and several million others are only once removed from these unfortunates.

Underprivileged people are not fit subjects to absorb much patriotism or religion, and if the gap between the two extremes of our social order could be shortened up a little, there might be fewer empty pews in our churches on Sunday.

WARREN S. JOHNSON.

New Haven, Conn.

Election of Bishops

TO THE EDITOR: As this seems to be the open season (judging from recent letters in the correspondence columns) for taking pot shots at various fancied wrongs or for valiant defenses of certain deeply valued principles, it may be in order to venture a few lines regarding the guidance of the Holy Ghost, always prayed for in elections to the episcopate.

In England, where the bishops are chosen by the Prime Minister and the names sent down to the cathedral chapter for confirmation and election, the guidance of the Holy Ghost is perhaps seen in the submissive acceptance by the chapter of the dictated nomination.

The method employed in the Roman Church, where the Pope decides upon and appoints all the bishops, probably involves the theory that the Holy Father receives the guidance of the Holy Ghost in his selections; and the system, on the whole, appears to work out very well.

In this American Church, where the election of a bishop rests with the clerical and lay delegates of the diocese concerned, in convention assembled, the process invariably includes the solemn invocation of the Holy Ghost for guidance in the choice of the bishop-to-be. This, of course, precludes any Church politics on the part of clerical and lay electors. Mere worldly considerations either of wealth (personal or potential) or social prestige or ecclesiastical family relationship are naturally debarred after this earnest seeking for guidance from on high. The election, therefore, becomes a purely spiritual function with a resulting high achievement.

Missionary bishops, being elected by the House of Bishops, are, as a logical result, almost always men of high caliber.

There is, however, one puzzling matter in connection with the election of a bishop and that point induced the writing of this

letter. Often, after the election of a bishop, whether on the first or an early ballot, or perhaps after a long and hotly contested fight on the floor of the convention, the elected man (after serious consideration), notwithstanding that he was the choice of delegates who had invoked the guidance of the Holy Ghost, declines.

This rather puzzles the present writer.

(Rev.) EDMUND S. MIDDLETON.

Baltimore.

A New System

TO THE EDITOR: The forty racket and

its allied interests are merely symptomatic of a deep-seated disease or maladjustment. Call them by whatever name you please. I have read with ever-increasing interest all that you and your correspondents have written on the subjects of Clerical Unemployment, Clergy Placement, and Lay Administration of the Chalice [L. C., May 29th], and specially do I wish to commend the letter of A. C. Rutherford [L. C., May 29th], on Bishop Mitchell's unjust attack on those priests who speak for themselves in trying to find work. This is a masterful piece of defense, coming with greater force from an intelligent layman who has had considerable experience and knows whereof he speaks. Would to God we had more such defenders of good common sense and who have the courage to relate vital facts.

The call of God is not a static thing; rather it is an urge to reveal something. St. Paul says in one place, "Woe unto me, if I preach not the gospel." Dead men don't seek but live men; men called of God. You cannot stop them from seeking. They may be down, but not out. And if we all waited to be invited without revealing that urge, that worth of character, I doubt not but more of us would starve very soon and would die quite young.

What has been the cry in Washington these last few years is now most urgent in the Church. The old spoils system must be replaced by the merit system. Yes, we are human. Favors and gifts are strong temptations and when these interests outweigh the combined spiritual forces in any given situation, then consider the picture of Nero in lustful decay while the great city of Rome burns.

The allied interests of the forty racket, as brought out in the letter of the Rev. Philip Broburg, and your editorial on Lay Administration of the Chalice, are all so many evidences, varying in weight, of an underlying serious cause, which raises its vicious poison-laden head, every little while, affecting age. Letters canonical; family ties; aspirants to the ministry; discipline; the pension fund; ultimate security.

It all simmers down to assurance and security. Legislated against because of age. Unjustly indiscriminated against because of effort. Doomed to premature old age without security. To what then and where is such a priest to turn for hope, encouragement, and security?

The great difficulty as I see it is to be found in the system. It is a far cry from that in vogue among the early followers of the Nazarene, as told in Acts 4:32. At that time "the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things

which he possessed was his own; but they had all things in common." A clear resultant of this way of life was that with great power gave the apostles witness of the Resurrection of the Lord Jesus and great grace was upon them all. "Neither was there any among them that lacked, distribution was made unto every man according as he had need." How far removed from those effective days in the Church are we in this 20th century? Over and above that which Fr. Broburg has written, I would add a pooling of all Church finance and a just distribution to every bishop, priest, and minister as we each have need. There should be in every cure at least two priests. If this latter were carried out there would be no question of lay administration of the chalice. And if the former—pooling of finances—were put into practice, emulating the habit of life recorded in the Acts of the Apostles, all priests who are able to work would be in service, and being at work means assurance and security. And being occupied brings peace of mind. In a word, we need a new system.

(Rev.) PERCY R. DEACON.

New York.

The CLID and the Red Menace

TO THE EDITOR: In the March 6th issue of THE LIVING CHURCH there is reported the annual meeting of the Church League for Industrial Democracy, held in Philadelphia on February 22d.

The program is presented in a most alluring form. However, for a proper understanding of the purposes, activities, and implications of the CLID, the actual resolutions and memorial drawn up for presentation to the General Convention next October must be analyzed.

The following are but a few of the startling statements reported to have been made by the Rev. William B. Spofford, executive secretary, who dominated the entire meeting: "The main job of the league is to convert the Episcopal Church to the radical point of view. . . . We certainly have members in the House of Bishops who can be depended upon to present our views. . . . Liberals must be elected to the House of Deputies to meet the challenge of the Convention. . . . There is no religious issue in Spain; the religious issue is a red herring. . . . Let us get behind John L. Lewis. A sitdown strike is a peaceful one."

There are many who believe that the Protestant Episcopal Church is being misled from its great spiritual mission to the status of being a purely human political organization. Paradoxical as it may seem, by endorsement of the pronouncements of the CLID, and considering the fact that several of our bishops and clergymen have executive offices in the interlocking directorates of organizations which openly advocate unAmerican and alien theories for the establishment of a political and economic Utopia, it appears that the Episcopal Church is being utilized to build a "Christian" social order on a purely political foundation which would not supplement but supplant our unique and traditional American form of social and political economy. That atheism would supplant our Christianity may be a matter of conjecture, but if the forces which dominate these organizations obtain, we Christians have much to fear.

This so-called Christian Socialism, as it is disguised for general consumption, is an emanation of the theories of Karl Marx as set forth in his Manifesto. These same theories are incorporated in the platform of the American Communist party. The Communists and other radicals openly declare that their ultimate goal can be accomplished only by overthrowing the existing social order, by abolishing the Capitalistic system, by confiscating private property, and by doing away

with the profit-seeking economy. And this is a world movement!

Compare the writing of Marx and Lenin, and the propaganda of the Workers Library Publishers, Inc., with the following excerpts from the resolutions and memorial of the CLID:

"We reject the profit-seeking economy with its private ownership of the things upon which the lives of all depend. . . . Great masses of the people are in dire need due to in larger part the breakdown of the economic machine upon which society depends for its maintenance and culture, thus dooming them to personal disintegration by unemployment, undernourishment, and denial of cultural opportunity instead of leading them to the more abundant life. This breakdown of our economic system is leading to more and greater wars instead of establishing peace on earth. It is also limiting and destroying the democratic process instead of extending it . . . leaving us with no alternative but to cry out and seek to do all in our power to establish a social economy which, under social ownership and democratic control of the common means of life, will make possible the highest potential development of persons and society."

It is acknowledged that the economic depression of 1929 cannot be blamed on any single class in America. It revealed certain evils in the system of private competition which must be corrected and which reformation has been accomplished without the loss of civic freedom or spiritual liberty in America before 1933.

Neither Socialism nor Communism has anything to offer to America for the solution of her economic ills. Why, therefore, should the General Convention of the Episcopal Church be petitioned by the CLID to endorse resolutions embodying pronouncements of such a radical nature?

Many fine Christians do not realize that Communists have joined their Church groups here in America for the sole purpose of controlling them. Here is what Earl Browder has to say about this hypocritical policy: "In working with these masses . . . Communists take their religious beliefs into account. We respect these beliefs, because we think that religious-minded people will participate in the Socialist Revolution." Is he so foolish as to think that religious-minded people do not see through the hypocrisy of "respecting re-

ligious beliefs" in one breath, and pledging himself to destroy all religious beliefs as a Communist in the next breath? You will find the name of Earl Browder third on the list on the newest letterhead of the American League Against War and Fascism. Dr. Harry F. Ward of Union Theological Seminary, New York, heads this list as chairman. I have before me a letter signed by Paul M. Reid, executive secretary of this organization, which states: "We have very cordial relationships with the Church League for Industrial Democracy. The Rev. Mr. Spofford is one of the members of our national bureau."

The Lord Jesus Christ warned: "You cannot serve God and Mammon." How then can the ministry of the Church have a divided allegiance to the supreme cause of Jesus Christ? Is it not through a lack of knowledge that the Episcopal Church is aligning its ministry and communicants with these insidious philosophies by coöperating with radical organizations and allowing their names to be used to influence the uninformed?

Were the General Convention of the Episcopal Church to endorse such resolutions as those drawn up by the CLID, it not only would involve our own communicants, but would have a very devastating effect upon the whole American life. They would be condoning violations of the rights of individuals which are guaranteed each American citizen under the Constitution. Therefore, if the corporal body of the Church, and the American form of government are to survive, the members of the Episcopal Church through their bishops and clergy would do well to immediately sever all affiliations and cease coöperation with such organizations. Do the guardians of the Church accept the challenge?

For God and Country,
(Mrs.) CATHERINE HAMILTON.

New York City.

The Lord's Prayer

TO THE EDITOR: It seems probable that it was the daily practice of the first disciples to rise early enough in the morning not to be rushed in getting to work and to say aloud, seven times, the Lord's Prayer in the affirmative, with strong conviction in the tones.

This seems the meaning of Jesus in His instruction: "When ye pray say . . ."

I have found this practice very helpful in increasing faith, hope, and charity. Everyone I have persuaded to adopt the practice has got the same result.

Closing one's day with the benediction the same way brings refreshing sleep.

London, O. (Rev.) R. R. PHELPS.

Communion in One Kind

TO THE EDITOR: We, the undersigned members of the Wilkes-Barre clericus, are of the opinion that the adoption by the Protestant Episcopal Church of the practice of administering the Holy Communion to the people in only one kind as an alternate use would have numerous practical advantages and would in the long run lead to a greater appreciation of that service on the part of an increasingly large number of our laymen and women who, although they refrain from open objection, are not enthusiastic about our present practice.

When we first discussed this matter a few months ago, we were somewhat surprised to find not only that we were unanimous in our opinion, but that each of us had quite separately out of his own experience and thought arrived at a similar conclusion. We have also found that while many of the clergy, who obviously are compelled to consider this matter, are strongly in favor of this proposed

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Published by MOREHOUSE PUBLISHING CO.,
1801 W. Fond du Lac Ave., Milwaukee, Wis.
New York Office, 14 East 41st Street. Entered
as second class matter at the Post Office, Milwaukee, Wis. Printed in U. S. A.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, LATIN-AMERICAN COUNTRIES, AND SPAIN	\$4.00 per year
CANADA AND NEWFOUNDLAND..	4.50 per year
OTHER FOREIGN COUNTRIES....	5.00 per year

change in the method of administration, to the majority of the laity it comes as a rather radical and startling "new idea."

We have heard that a proposal to adopt such a change in our method of administration of the Holy Communion will be brought before the General Convention next fall. Hence we are writing this open letter to our Church papers, not for the purpose of urging the adoption of the proposed change, but rather in the hope that the proposal may become the subject for serious discussion among our laity in parish and diocesan gatherings so that if the matter is brought up at the General Convention, the deputies will have some knowledge of the mind of the Churchmen in their own dioceses.

(Rev.) GARDINER M. DAY.

Wilkes-Barre, Pa.

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(Rev.) F. W. TRUMBORE.

Wilkes-Barre, Pa.

(Rev.) RALPH A. WEATHERLY.

Kingston, Pa.

THE ABOVE letter was written last March, but through an oversight was not published in THE LIVING CHURCH at that time. We shall be glad to receive further correspondence on this subject, in order that the views of the Church may be formulated before General Convention.

—THE EDITOR.

TO THE EDITOR: Thank God for the expression of real Christian faith that distinguishes the contribution of the Rev. Gardiner C. Tucker, on the question of Communion in Both Kinds [L. C., June 5th].

It is distressing enough when the laity ignore the fact that the Blessed Sacrament pledges the preservation (not the destruction) of *body*, as well as that of *soul*; it is painfully shocking when the clergy fail to recognize the fact, and refuse to defend it.

If we must go Romeward and adopt a purely Romish practice of very late invention, in contrast to the precept and example of Jesus Himself, let us at least make our submission to the modern Papal mind without having the benefit of recourse to shocking blasphemies, such as have recently appeared in the Church press (not THE LIVING CHURCH) in this connection.

Since General Convention is not an ecumenical council, no faithful Catholic priest will allow himself to become very much influenced or disturbed by anything that may be done by that august body, contrary to the index of history or the weight of sound Catholic tradition.

(Rev.) QUINTER KEPHART.

La Salle, Ill.

TO THE EDITOR: Thank you for printing Fr. Tucker's letter [L. C., June 5th]. It is refreshing to learn that some of the clergy are holding fast to the rule of administration of the cup when certain ones are denying the need either directly or indirectly. One clergyman I know has been telling his congregation that it is merely necessary to touch the cup to the lips, in direct contradiction to Christ's teaching. Fr. Tucker might have gone further and said that the better rendering of the word "all" when translated from the Greek would be "everybody." Again going into St. John the literal translation from

the Greek would be, "If ye eat not of the flesh of the Son of Man *even* drink His blood ye have no life in yourselves."

EDWIN T. LAY.

Boston.

The Army Day Parade

TO THE EDITOR: I was surprised to see a prominently featured article containing a diatribe against the Army Day parade [L. C., May 29th], with an implied denunciation of the navy and army and the complaint that such a parade is specially inappropriate in time of peace.

It is owing to the known power of our armed forces that we are at peace.

The members of many professions, lawyers, merchants, chief priests, scribes, physicians, and others, are represented in our Scriptures as having their black sheep or as contributing to human suffering. Only of the Roman military officers is there no word of dispraise. But for the high character of some of them a large part of the New Testament would have gone unwritten.

I agree with those who say that we ought not to have gone to war, as we did, in 1917, and, unlike some of them, I said it then. But our navy and army played no part in getting us into the war. They did keep the war from getting to us.

(Rev.) JOHN COLE McKIM.

Peekskill, N. Y.

Marriage

TO THE EDITOR: Your editorial on Christian Marriage [L. C., April 24th] was excellent. Why cannot our priests, all of them, abide by the commands of our Lord? What right have they to choose which of His laws are to be enforced and others ignored? We have too many ready to placate the people rather than stand out for the true teachings of our faith.

ISABELLA C. ANTHONY.

La Jolla, Calif.

Child Labor

TO THE EDITOR: In the letter of Mrs. Louisa Boyd Gile [L. C., May 15th], reference is made to the reason why the legislature in the state of New York killed the proposed Child Labor Constitutional Amendment. The following is taken from the Chicago *Journal of Commerce*, April 6th, from an editorial written by Mr. Hanna:

"The truth is gradually coming out as to why the legislature of the state of New York defeated that amendment by a vote of about two-and-one-half to one. Here was the President's own state, with his close associate, Gov. Lehmann, the President was in a position to use all of the high pressure political tools which were so effectively used when the various state NRA measures were passed.

"But New York legislature paid no attention to the New Deal machines. The story is that a voluntary institution, called the New York state economic council, went back to the use of first principles, hired an investigator to go into North and South Carolina to prove the utter falsity of the propaganda put out by the New Deal child labor crowd. The investigator came back from the southwest armed with affidavits. After traveling widely over these two states and interviewing a large number of public officials and private citizens these affidavits proved that there was practically no child labor at all in those states.

"The investigator's report was made directly to the judiciary committee of the New York legislature. Once the falsity of propaganda for the amendment was clearly placed before the legislators, the battle was all over.

"As showing how newspaper partisanship goes to such absurd lengths that the publisher doesn't even take advantage of facts collected by his own organization, the economic council found that,

while the Scripps-Howard New York newspaper was shouting from the housetops about the large amount of child labor in South Carolina, its own *World Almanac* for 1937, on page 559, declares that 'child labor has been practically abolished in South Carolina.'

Is there not some correspondent of your good paper in Biloxi who could check the correctness of the report as to the hours the children are employed in the shrimp canning industry? If the hours are from 3:00 A.M. to 6:00 P.M., or even from 4:00 A.M. to 6:00 P.M., as Mrs. Gile states, a very extraordinary condition must exist. A race of children who can work the number of hours indicated should be studied; they must be the product of super men and women. J. S. BLEMIS.

St. Louis, Mo.

Peace at Home

TO THE EDITOR: I take a brief moment of your time to offer you my sincere congratulations on your editorials in THE LIVING CHURCH for June 12th on pages 747 and 748, entitled Almeria, Force vs. Law, and Soft Hearts and Soft Heads.

The "pacifists" who back up the Loyalists in Spain have gone back on their pacifism. I who have been accused of being a "militarist" cannot be complacent to the bombardment of civilian Almeria. As for our "neutrality," no adequate plan to insure it has yet been made; but I should wish that as much planning had been given to the matter of our peace at home as to keeping us out of war abroad. Finally, when one officer, of very high rank, takes away the wife of another, of lower rank, there arises a question in addition to the religious one of who is married to whom. Perhaps the officer of very high rank will now feel the touch of real authority!

(Rev.) THOM WILLIAMSON.

Narragansett, R. I.

The Church and the School

TO THE EDITOR: In the last couple of years, I have thrice noted letters dealing with the day school and Christian nurture—two suggesting the more wide establishment of parochial schools, and the one in the current issue [L. C., June 12th], complaining about the schools (public and secular) even intruding on Sunday morning.

Perhaps it may not be out of place to remind the Church in general that there exists the small nucleus of a teaching order—Churchwomen and experienced teachers—who are waiting for the call from some parish priest to come and establish such a parochial school. There is no endowment, and the Sisters would have to have their living provided. Information will be sent to those interested upon request.

MARY McENNERY ERHARD.

Hoboken, N. J.

TO THE EDITOR: Your advocacy of Church schools seems to me most timely, for the neglect of Christian education on the part of the Church is amazing. It seems to occupy small space in the mind or plans of the Church.

Dean Grant, at our diocesan convention, called attention to the fact that, of all the prominent denominations, this Church is the only one that makes no provision even for its theological schools.

Excellent and necessary as are our boarding schools, they are so expensive that they reach but a limited class. Can we not do something for the great rank and file who swell the ranks of modern paganism?

(Rev.) C. EDGAR HAUPT.

St. Paul, Minn.



VOL. XCVI

NEW YORK AND MILWAUKEE, JUNE 19, 1937

No. 25

EDITORIALS AND COMMENTS

The Meaning of History

IF THERE IS one point in which the thought of the present generation is sharply and clearly differentiated from that of its fathers it is in its view of the meaning of history. By history we mean not simply the record of the past but the whole continuing course of the march of the human race from its origin in the dim obscurity of the past to the ultimate realization of its destiny in the equally dim recesses of the future. It is with the meaning of this apparently endless procession of men and events that St. Paul was concerned in the eighth chapter of the Epistle to the Romans, a part of which forms the Epistle for the Fourth Sunday after Trinity.

Two assumptions were so common during the latter part of the 19th century and the first decade of the 20th that they may well be described as characteristic of that prewar era. The first of those assumptions was that humanity was inevitably and irresistibly progressing upward—that the world was steadily becoming better and better. The second assumption was that this progress could be measured in terms of material wealth and of mechanical improvement. It was against these two assumptions, as the Rev. W. G. Peck reminds us in *Catholicism and Humanity*, that Matthew Arnold protested in his book, *Culture and Anarchy*, published in 1869. How little that protest availed is a matter of common knowledge. It is interesting to speculate what might have been the course of history if Arnold's protest had been heeded but, like all such speculations, academic and fruitless.

After the war this theory of inevitable human progress was commonly recognized by thoughtful persons to be wholly untenable. There then arose a new school of critics, of whom Bernard Shaw and H. G. Wells were typical, who felt that while human progress was not necessarily inevitable nevertheless it could be assured through secular and humanitarian means. Mr. Wells, with his vivid imagination, was not content, as the Greek philosophers and St. Thomas More had been, to create a single Utopia, but built up one Utopia after another—and sold them to an eager public on a substantial royalty basis. It is noteworthy, however, that each ideal society presented by Mr. Wells has been a little less ideal than its predecessor, and his latest pictures of the future have been among the gloomiest and most gruesome ever painted. Even

Dante and Milton, unexcelled masters at depicting horrible future states, had the grace to make the locale of them the nether regions rather than the good earth.

The new interpreters of the meaning of history are sounding a different note. Prominent among them, of course, are such penetrating Christian thinkers as Christopher Dawson, Jacques Maritain, and Nicholas Berdyaev, as well as the Anglican school of thought represented by the Archbishop of York, Frs. Peck and Demant, Maurice Reckitt, and others, who do not hesitate to say that the only hope for the redemption of mankind is in a corporate return to the social and moral principles of the Catholic faith. But the other constructive voices of the present day, ranging from José Ortega y Gasset to Aldous Huxley, indicate that the old hope in man as his own saviour is dying and that once again there is emerging the realization that if mankind is to be saved it is God and not man who must save it—or rather that it is only God and man coöperating with one another who can realize the divine scheme of redemption.

IT IS at this juncture that the Catholic faith enters with the only explanation of the meaning of history that can at one and the same time explain the failures of the past and hold out a rational hope for the future. For the Catholic faith interprets history not in terms of inevitable progress nor of inevitable retrogression, not in terms of man's lifting himself by his own boot-straps from a lower plane to a higher, not, indeed, in any humanitarian terms at all, but in terms of the redemption of human life through fellowship with God.

That is what St. Paul meant when he wrote: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . . For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The purpose of the Incarnation of the Son of God was two-fold—to demonstrate to mankind in the perfection of Jesus Christ what God is like, and to enable God through

actual participation in human life to redeem mankind and make men capable of becoming the sons of God.

Apart from the Christian revelation there is no satisfactory meaning to history. Man lives on a plane of material comfort far higher than that of any previous age, but his moral and spiritual development has not kept pace with his physical progress. The same hates, the same jealousies, the same besetting sins plague mankind today as in the time of ancient Rome, or of the Pharaohs, or even of the Stone Age. It is only as those besetting sins can be rooted out by the Christian faith and the Christian moral life that there is any hope for mankind.

We live in an age of science, yet science in itself cannot effect salvation. Indeed science, in itself neither good nor bad, may well become the effective instrument of the destruction of the human race if it be not controlled by some higher force. A great deal of nonsense is written in praise of "pure science," yet the pure scientist has no concern as to whether his discoveries are used for constructive or destructive purposes. Scientific research may lead to a discovery that will improve the life of millions of human beings or to an instrument that will wipe out whole populations in the hell of modern warfare.

So it is with knowledge, or with reason, which have in turn been hailed as the saviours of mankind. These things are but means to an end. They have no power in themselves to save mankind from its besetting sins.

Yet by God's grace we have a revelation of His purpose for mankind, and we have at our disposal the means of accomplishing that purpose. We know that through the power of Christ and His Church "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The way is not easy, but we have the assurance of Him who is Himself the Way, the Truth, and the Life, that there is a meaning to the progress of human life and that the end of that progress is the Throne of God. As Bishop Westcott wrote in the introduction to his *Revelation of the Father*:

"If we can come to live as knowing that divine voices are addressed to us, that divine truth is being shaped through us; that we have entrusted to our keeping that which grows with the accumulated growth of every human faculty, and all human progress, we shall rate our trials at their true value. The words with which St. Paul prefaced a view of nature and history, which we are just beginning to understand, come back to us with overmastering force—'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'"

Rural Evangelism

A NOTABLE example of lay evangelism is the vacation school conducted at Exeter, Me., each summer by a small group of students. The school is described in this issue in an article by the Rev. Charles D. Kean, entitled *Good News for the Backwoods*.

It is good news indeed that these young men and women are carrying the good news of the Scriptures to the rural areas of Maine. The courses that they conduct both for children and for adults are definitely religious, based on the Bible and the Book of Common Prayer. The growing enthusiasm with which the vacation school is received each year augurs well for the future of the Church in that part of the country.

What these young people are doing in Maine can equally be done in other parts of the country. The primary need is not money but evangelistic zeal on the part of a small group of

devoted young people of the Church under adequate leadership. Interested Churchmen, lay or clerical, are invited to visit Exeter in July or August or to correspond with the director, Miss Margaret W. Teague, 18 Clifton street, Portland, Me. We hope that many will do so with a view to applying the experience of the Exeter vacation school to the special needs of other rural areas that can be reached by the Church in some similar way.

Church Literature in Japan

WE HAVE REFERRED before in these columns to the splendid work being done by the Church Publishing Society of Japan in spreading the Gospel in that country through the power of the printing press. We have just received the report of this society for the year 1936 and we cannot refrain from referring again to the fine work that it is doing.

The Church Publishing Society is composed of the bishops of the Holy Catholic Church in Japan (Nippon Seikokwai), who entrust the management of its business to a priest nominated by themselves. The priest is secretary and in matters of policy, under the bishops, is assisted by an advisory committee composed of both Japanese and foreign missionaries. The secretary for many years has been the Rev. Dr. Charles H. Evans of the American Church Mission. Through his wise leadership and the high standard that he has maintained for the publications of the Church Publishing Society he has performed and is continuing to perform an invaluable service to the cause of Christianity in the Orient. He has given 10 years of his life to this valuable work, with the exception of two furloughs totaling 15 months.

The Church Publishing Society is supported primarily by the sales of its literature, though it receives aid from the Society for Promoting Christian Knowledge and from the American Church Mission as well as a few private donations. During the past year, however, two-thirds of its receipts were from sales of its literature and that of the SPCK, A. R. Mowbray & Co., and Morehouse Publishing Co., for whom it acts as Japan agents.

During 1936 the Church Publishing Society issued 12 new books, 11 of which were in Japanese, and also reprinted nine Japanese books that have already demonstrated their continuing value. Among the new publications were Japanese translations of *The Gospel of God* by Fr. Kelly, the *Catechism on the Apostles' Creed* by the late Bishop Channing Moore Williams, and *The New Testament and Its Transmission* by Dr. Miligan. The other publications were books written by Japanese bishops and priests, dealing with a wide range of subjects. Some of the titles are translated as follows: *Spiritual Discipline*, *Agriculture and Christianity*, *The Cultivation of the Garden of the Soul*, *Importance of Bible Reading in Soul Culture*, *Studies in the Life of Christ*, *The Personality of God*.

Among the publications scheduled for 1937 in the Japanese language are one on *The Church Catechism Explained*, by the late Bishop McKim; *How to Teach the Sunday School*, by Bishop Sasaki and Dr. Sugai; *The Autobiography of a Biblewoman*, by Mrs. T. Terauchi; *The History and Contents of the Prayer Book*, by the Rev. P. M. Wakatsuki; and *God in the Modern Mind*, by the Rev. Dr. L. S. Mayekawa. A composite book on *The Teaching of the Church*, written especially for the jubilee of the Nippon Seikokwai by various bishops and priests, is also announced.

With the aid of the Church Publishing Society the Church in Japan is rapidly developing a native literature, just as it is

developing a native priesthood and episcopate. This is one of the most hopeful signs for the future of the missionary cause.

Dr. Macfarland to Hitler

THE OPEN letter to Chancellor Hitler by Dr. Charles S. Macfarland, general secretary emeritus of the Federal Council of Churches, which we publish in this issue, is a document of singular importance. Dr. Macfarland writes not as an enemy but as a friend of Germany. Graduate of a German university, Dr. Macfarland has kept in close touch with German leaders, religious and political, and in 1934 wrote a book disapproving the boycott of Nazi goods and urging Americans to give Hitler the benefit of the doubt in his attitude toward the religious question. His present indictment of the Nazi policy comes therefore with the sorrow of a friend who has been betrayed rather than the bitterness of an enemy.

Simultaneously, the executive committee of the Federal Council has adopted a resolution declaring that the action of the Nazi government in forbidding German delegates to attend the World Conference on Life and Work at Oxford next month is proof of its hostility to the Christian Church.

Dr. Macfarland condemns the official German attitude toward religion on four counts:

(1) Hitler has "seized control over the Church, arrested multitudes of its pastors, confined many of them, and permitted not a few to be assaulted without open rebuke of their attackers."

(2) Despite his promise to unite the Church he has "divided it between those who comply, those who are neutral, and those who courageously oppose [his] domination."

(3) Despite his promise to regard the "confession" of the Church as sacred, Hitler has "endeavored to crush out its basic doctrine of the universal Fatherhood of God and the brotherhood of mankind."

(4) Dr. Macfarland's indictment of Hitler for his attitude toward the Jews is particularly scathing. "Instead of doing justice to the Jews you have permitted them to be harassed and despoiled. Your treatment of them has been ruthless, without the slightest appearance of mercy, even reminding one of the infamous edict of Herod in stretching the hand of violence to the littlest child."

Pointing out that when Hitler came into power he asked that he be given four years before people should judge his policy, Dr. Macfarland observes that the four years have elapsed and the judgment must be one of condemnation. He adds: "In the four years you asked, whatever you may have done for the economic life of Germany, you have wrecked its Christian ideals."

Dr. Macfarland is no alarmist and he has not spoken without careful thought, study, and prayer. His letter is written as an individual communication from himself to the head of the German State. It is not too much to say, however, that it represents the considered opinion of the best Christian thought, Catholic and Protestant, in America and the other nations that cherish the ideal of religious liberty.

A Summer Church School Project

WE HAVE already commended editorially the Forward Movement summer booklet for children, *We Promise*. We are glad to learn that this is being widely used in the Church and that a number of dioceses and parishes have built special summer programs around it. Two examples that have come to our attention appeal to us particularly.

The department of religious education of the diocese of Chicago has prepared a folder called *My Diary*, containing projects for ten weeks during the summer with a place for the child to record his activities. The folder is to be returned to the rector or teacher at the beginning of the school year.

Trinity Church, Wauwatosa, Wis., has also given out these books for children to use during the summer. The books are enclosed in envelopes containing a message from the rector, the Rev. George F. White, to the children and their parents explaining the value of the book and ways in which it can be used. Thus the home and the church school are effectively linked together in a religious education program for the summer.

Harvard's Outline of Christianity

HARVARD has taken a forward step in providing for the coming year a special course on Outlines of Christianity. The intention is to give a clear, objective exposition of Christianity—its history, scriptures, doctrine, and ethics—in the light of the best modern knowledge. The aim is to present the salient facts of Christianity in their bearing on contemporary life, not as an exhortation but as information essential to a well-rounded education.

Lectures are to be given weekly by members of the university staff and visiting lecturers. Among those scheduled for the first term are Dean Willard L. Sperry of the Harvard Divinity School; Prof. James B. Munn of the English department; Prof. Edward K. Rand of the Latin department; Prof. Edwin P. Booth of Boston University; Profs. Angus Dun and Norman B. Nash of the Episcopal Theological School; Assistant Prof. John D. Wild of the philosophy department; and Dr. Kenneth J. Tillotson, head of the McLean Hospital and assistant medical adviser at Harvard.

The Rev. C. Leslie Glenn, student chaplain of the Church for Harvard, has sent a letter to school masters calling this course to their attention and suggesting that they recommend it to students entering Harvard this fall.

This course should prove of value in helping students to orient themselves in their first year at college, in which they are bound to meet with an intellectual challenge to their faith. We only regret that the course is announced as an extra-curricular one and no college credit is given. If the course is truly an objective exposition of Christianity and if it is believed by the university authorities to be essential to a well-rounded education, it ought to be given as much credit as a course in science, history, or the fine arts. By the fact that no credit is given for it the university negatives at the outset the claim that a knowledge of the subject is essential to a well-rounded education. If that is so why discriminate against it by making the course extra-curricular?

Through the Editor's Window

THIS TIME the laugh is on us, and we may as well point it out ourselves before the chortling editors of the other Church papers, the irate communicants of the missionary district of Idaho, and several hundred amused readers in other parts of the country do so. On page 730 of the issue of June 5th we began a news item with the following rather startling information:

BOISE, IDA.—Recent months have seen considerable improvement in Church property in Idaho. The rector of St. Paul's Church, Blackfoot, has been improved.

Of course we meant "the rectory," not the "rector." We are sure the Rev. J. F. Hogben, priest in charge of the Blackfoot field, had no need of improvement.

The Map-Maker

By Edith M. Almedingen

A LONG TIME AGO he used to have a small perch in a narrow *cul-de-sac* behind the Minorites Church in Vienna. The house listed on one side, the door always opened with a difficulty as though it did not want you to come in at all. There were two small windows, one above the other, and the interior smelled of paint, varnish, and parchment. It was so dark that you could see nothing until the old man brought out an oil lamp and stood it on a littered table and awaited your pleasure.

"I would like a map."

"Yes," his thin, ivory-colored face smiled at you, "I have just finished a map of South America. Would you like that?" and he shuffled away into the shadows without waiting for your reply. He was a small man, wearing a gray linen over-all, with a dried apple of a face and dreamer's blue eyes. You had to get to know him, and that took a little time. He had little welcome for customers as such—he expected warmth of friendliness from everyone. He drew his maps with a sharp steel pen on well-treated sheets of fine parchment. Then he painted them, and when the paint was dry he covered it with a special varnish he prepared. He did not paint them merely in blue, yellow, and brown for sea, hill, and plain. He wished his maps to speak "of the beautiful world God made" and they did speak. It took him months to draw a very big map of England. He had put in all the cathedrals, they were so tiny that you marveled how in the world he had managed the detail, but the detail was there to the extent of infinitesimal east windows, crimson and purple dots against the dark gray stone. Yarmouth, Grimsby, Lowestoft were marked with tiny silver fishes. A lump of coal gleamed above the lovely drawing of Durham Cathedral. Over the spires of Oxford I saw a tiny white glove. I bent down to read the name of the place. "How did you guess they still make gloves at Woodstock?" He shook his head. He never guessed. Someone had once told him about Woodstock and he remembered.

The old man, once drawn out, delighted you with his talk. "I am a man and nothing human should be alien to me," might have been his motto. He loved the world passionately, accepting it as a mirror reflecting the love and the wisdom of God. He loved to learn all about the man-made landmarks; industries, great historical monuments, and figures crowded his parchment sheets. For all his hard work he never made big money, and, commercially, his could not have been a very successful venture. His customers were few. The materials he used must have been costly.

But, taken from a different point of view, his work was something of a revelation. He was so profoundly convinced of God's presence all over the world. He loved the world solely and only because it was God's handiwork, and his love led to a rare and delicate blend of gratitude and humility.

Everybody might take a leaf out of the old man's book. The world is a very beautiful place, and I remember traveling back from Vienna one summer almost the day after I had paid my last visit to the old map-maker. During my week's stay I had been to see him quite three or four times, listening to his talk about the places he had seen and the places his rich imagination could see. Now in the train, as I looked out of the window, every birch-tree, every running stream, even the humblest and drabdest cottage, flashing past, seemed all endowed with a new worth and a fresh dignity.

We so often feel bored with what we are pleased to call the tedium of life. On other occasions we rail against all the

ugliness we see in the world. But if there are any tedium and ugliness in it, the responsibility lies at our own door, for "He made everything that was made" and all He made must be good.

The old map-maker in Vienna had those words graven in his very heart. All of us could do the same, and then we would be able to see the world as he saw it—a place of unutterable beauty, where every blade of grass and every bursting bud, every building well and truly laid, are all so many urges to a mood of deep thanksgiving.

EVERYDAY RELIGION

Joy in Religion

TOO LONG has religion been preached as a duty.

People have got into the way of expecting from religion everything but joy. They expect comfort from it, and peace, and power, and illumination regarding the inevitable questionings which beset every reflective, intelligent man. They look for everything from religion, but the one grand gift that real Christian faith alone can give—deep joy, joy that nothing or no one can take away from its possessor.

How desperately unfortunate it is that many young people, and older folk too, associate religion with dour, glum, grave-stone-faced, somberly dressed Sunday saints! They forget Jesus showed us how to secure real joy in living, despite the stern facts we crack up against all through our lives; how to live richly and abundantly and joyously, though the very heavens seem to crash about our feet.

"It is a great dishonor to religion to imagine that it is an enemy to mirth and cheerfulness and a severe exactor of pensive looks and solemn faces," said Sir Walter Scott.

"Those who make religion to consist in the contempt of this world and its enjoyments are under a very fatal and dangerous mistake," once wrote Addison.

"As life is the gift of heaven, it is religion to enjoy it. He, therefore, who can be happy in himself and contributes all in his power toward the happiness of others, answers most effectually the ends of his creation, is an honor to his nature, and a pattern to mankind."

Instead of depressing us, making us gloomy and sour, unpleasant and unattractive, cheerless people, "true religion and virtue give a cheerful and happy turn to the mind; admit of all true pleasures and even procure for us the highest."

Consider how joyless a life yours would be, without the light of Christian faith aflame within it, and then set out to discover the joy in Christian faith and life that flows from living it.

"Christianity is the most encouraging, the most joyous, the least repressive and the least forbidding of all the religions of mankind," writes L. P. Jacks. "There is no religion which throws off the burden of life so completely, which escapes so swiftly from sad moods, which gives so large a scope for the high spirits of the soul, and welcomes to its bosom with so warm an embrace those things of beauty which are joys forever. The Christian religion has arduous phases; there are points on its onward path where it enters the deepest of shadows and may even be said to descend into hell. But the end of it all is a resurrection and not a burial, a festival and not a funeral, an ascent into the heights and not a lingering in the depths."

The Return to Catholicism

By the Rev. W. Norman Pittenger

Fellow and Tutor, General Theological Seminary

IN AN ARTICLE on The Return to Orthodoxy, published in *THE LIVING CHURCH* for June 27, 1936 (later incorporated in the symposium, *The Church Through Half a Century*), Dr. Henry Pitney Van Dusen, Roosevelt professor of systematic theology at Union Seminary in New York City, wrote the following words:

"It [that is, contemporary Protestantism] feels impelled to seek firm grounding, not in the thought-forms of modern culture or even of traditional Protestantism, but in the rich, deep stream of tested certainty which has come down in the life of the Church through all the Christian centuries. It wishes to find a place within that Catholic tradition and to drink deep of its wisdom and its faith. To that end, the Church takes a position of centrality, for theology and for personal piety."

Dr. Walter Marshall Horton of Oberlin College, whose books are read widely throughout America, says in his latest work, *Contemporary English Theology*, that he believes in the possibility of Protestantism's "absorbing much Catholic tradition in theology," and he looks forward to "a new 'Evangelical Catholicism' in which the values of the Protestant Reformation and of Modern Liberal Protestantism would be included and transcended."

In a similar vein, Dr. John C. Bennett of Auburn Seminary has written both in *Social Salvation* and in *Christianity and Our World* of the high place which the Church, understood as the preserver of the race's religious heritage, must have in any Christianity adequate to our present situation. And in England, Dr. Nathaniel Micklem, Principal P. Carnegie Simpson, Dr. C. H. Dodd, and others, not to speak of the Scottish Presbyterian divines such as Dr. W. D. Maxwell, have been saying the same thing.

But most important of all, from many points of view, is the series of articles by Dr. Charles Clayton Morrison, editor of *Christendom* (the American Protestant quarterly), which have appeared in that journal's last three numbers. For Dr. Morrison is also editor of the *Christian Century*, the noted religious weekly, and is unquestionably one of the outstanding leaders of American Protestantism. His articles, which have borne the titles, *Is There a Catholic-Protestant Rapprochement?*, *Thomism and the Rebirth of Protestant Philosophy*, and *The Church, Catholic and Protestant*, have been supplemented by a series of articles and editorials which have appeared in the *Christian Century*, beginning a year ago with a discussion of the relation of Christianity and culture, and continuing to this spring, when he has pointed out the significance of the Church as a new emergent, the "carrier" so to say of Christianity.

So important are the articles in *Christendom* that a brief analysis should be given. In the first, Dr. Morrison pointed out that in the term Catholic he was including Rome, Orthodoxy, and Anglicanism. He then discussed the divergence between Catholicism, so understood, and Protestantism. "In catholicism, the church is primary; in protestantism, the individual experience is primary," he writes. "Christianity emerged historically as a church, says catholicism; it emerged as a personal experience, says protestantism." With this in view, he considers the world-crisis, and concludes that Protestantism's atomistic philosophy has made it impossible for an answer to

be given, or help to be offered, from that side. Catholicism is not so badly stricken; it has returned from "exile," and is once again offering an answer to man's dilemma—the return to a long heritage which will restore man to sanity and health.

The difficulty today is that "we have been living in an anthropocentric world, and we have now lost faith in the man at the center." What is needed is once more to place God at the center, but this Protestantism seems unable to do. The only thing that can do it is "a supernatural organism, the living church, which seeks by all spiritual and moral means to penetrate the temporal culture with the Christian virtues, and offers salvation to individual men and women by incorporating them in its living body." The second article carries on from this point, by showing that the breakdown of Western culture has been a rake's progress, through "Descartes-Locke-Hume-Kant-Comte-Spencer-Dewey," and that this has sprung directly from the individualism of the Protestant reformers. In scholastic thought, however, there was a view of the universe "characterized by the organic interrelationship of all its parts, by a limitation upon man in his organic whole through the dependence of human reason upon God, and by human freedom in virtue of man's participation in the spiritual or supernatural order."

How can this be restored once again? Perhaps by a return to the scholastic philosophy. But Dr. Morrison thinks that the recent work of such men as Lloyd-Morgan, Whitehead, Wieman, and other philosophers indicates a restoration of the old emphases without a return to Thomism. "Man, with his intelligence and ideals, [is] integral to, and [is] the instrument of, the real." "No longer is man the centre of the universe, or its source, or its end." As emergent from the Reality which is more-than-human, he is indicative of its nature; it must explain him, but it is greater than he. Only by being set against Reality can his own nature be understood.

IN HIS final article, Dr. Morrison says plainly that he is "on the side of the catholic conception of Christianity and against the fundamental protestant conception." His claim is that Protestantism has been atomistic, subjective, and predominantly "idealistic" rather than realistic. It broke the unity of *Christendom*, and its development has paralleled the philosophical atomism, subjectivism, and idealism which have led us to the present world-crisis. Against all of this, he states:

"We cannot make the Church of Christ out of individuals, any more than we can make a rose by an assemblage of petals and stamens. We can make a secular society, or a sect, out of individuals, and this sect may become formidable enough to imagine that it is a church. But it is not the church of Christ. His church is not a congeries of individuals. It is more than the sum of the members who compose it. The members do not give meaning to the church; the church gives meaning to its members. Nor does the inner experience of the members give meaning to the church; it is within the church that its members find their Christian 'experience.' And the church gives its members freedom also, a freedom which they cannot find in disorganic detachment."

Here we have a very remarkable pronouncement, coming from a distinguished Protestant leader. The result is that in his view the Church of Christ is a living organism which is

"the locus of the saving power," "the carrier of a unique culture," and "endowed with a conscious responsibility to bring the whole of secular culture under the influence of its saving power." We might wish, in passing, that Dr. Morrison would say "focus" rather than "locus," and so preserve the wider range of God's operation among men. But his argument for an organic view of Reality and of man's place in it, for the Church as organism, and organic membership in it as supreme access to saving power, seems to us impregnable.

Protestantism has broken down. This fact, which is now admitted by Protestant leaders, might have been anticipated; for it is true, although it sounds paradoxical, that genuine Protestantism can only flourish within the Catholic tradition. That is to say, it is only within an on-going movement, instinct with life received from the past which is to be handed on to the future, that you can have a worth-while criticism of the tradition itself, and a movement toward its development and expansion. We are part of a great tradition; but we are the spear-head of the tradition—hence, we must be prepared for change and growth. That is the function of the liberalism (call it "modernism," if you will) which is part of the three-fold life of the Anglican communion, and for which Von Hügel found so real a place in his synthesis of the essential elements of Christianity as an organic and institutional affair. But when you have this liberal element, this negative side, outside the tradition, there is no substance upon which it can work. That is why Protestantism has gone to pieces.

THE POSITIVE elements in the Protestant movement, as Dr. Morrison recognizes, are found in Catholicism. The reformers made an effective, and a necessary, protest against abuses. But their followers sloughed off first one and then another of the central elements of the Christian tradition of faith and practice, beginning with the "church-nature" of the religion itself. And in the end, we have a humanism which is not even theistic, on the one hand; and on the other, a "theology of crisis" which negates the value of the natural world, denies the universality of revelation, degrades the human reason, and reduces Christ to a strange prodigy flashing like lightning into a world which is alien to Him and which it is difficult to comprehend as capable of recognizing Him at all.

Hence, the return to "the catholic idea" is inevitable. But we gravely doubt if Catholicism as an "idea" will be very effective. As a reviewer in THE LIVING CHURCH pointed out some months ago, there is not much hope of sustaining Catholicism as "idea" if Catholicism as life, richly sacramental, deeply incarnational, is not known and experienced.

The question then arises, What are we Anglican Catholics going to do about it?

It seems that at least two things are indicated, especially in a time such as this, with the movement toward Christian unity receiving wide attention, and the conferences on Faith and Order, and Life and Work, scheduled to meet in Great Britain this summer. First, we must be true to our own witness. Second, we must coöperate so far as possible with the Protestantism which is today showing such remarkable signs of "catholicization," if the barbarous word will be pardoned.

We must be true to our witness. The Anglican Church, as Dr. Morrison himself states, is in the Catholic tradition. If this be correct, it is our duty to remain firm in that tradition. We must not seek to reduce the historic emphasis upon the reality of God, His prevenient activity in the world, His wide revelation of Himself to men, His supreme self-disclosure in Christ, His indwelling of the Church through His Holy Spirit, His self-impartment to men through sacramental life. We

must stand for the historicity to which the apostolic succession (in its widest meaning) points. But this can be done without ugly aggressive action, without discourtesy or egotistical flaunting of our treasures before the world. That is a vice to which Catholicism, of any type, is especially prone; and it is our opportunity to show that we can be humble and also firm in our convictions. Only so can we manifest the inherent beauty and attractiveness of Catholicism with its generous recognition of truth wherever found.

This leads to our second point. Coöperation with Protestantism not merely in social service, but in other fields, wherever this is possible, is surely demanded by the situation. We may leave it to our leaders to find ways and means for this coöperation, but we must not stand off on the other side, when hands are being stretched toward us by leaders of the Protestant group, such as Dr. Morrison and the others whom we have mentioned. Exclusiveness in this sense seems to us to indicate a lack of fundamental certainty in our own conviction, as it so often does in the wider experiences of life.

The Anglican communion has the privilege of exhibiting to a Protestant world that is longing for the riches of an age-old experience, for "tested certainty" as Dr. Van Dusen puts it, a Catholicism which is soundly rooted in historic fact, growing and developing through the years as the treasures of the centuries pour into it, strongly sacramental, generously liberal, zealously evangelical. Perhaps in some such way we can contribute largely, in God's providence, to the day when the whole Christian world will be one: "That they may be one, even as We are one . . . that the world may know that Thou didst send Me." So our Lord prayed. Certainly it is incumbent upon us to be sympathetic, friendly, coöperative, and understanding with our separated brethren, and so help them to see the winsome character as well as the compulsion of the Catholic tradition.

QUESTIONINGS

DEAR GOD, will there be trees in heaven,
Soft grass for weary feet,
Still woods where pine strewn paths
Make incense sweet?

Shall I still hear the hermit thrush
From out his leafy cell
Rapturously pour out his heart
In evening canticle?

The gentle beasts that here have been
Companions sure and true
Will they still walk beside me
In that place beyond the blue?

The friends who shared both joy and pain
In loving sympathy,
Whose lips with tender touch of love
Brought kindling ecstasy,

Shall I see these and feel the long familiar
Clasp of hands most dear
When I have gone beyond this life—
Beyond the here?

These idle questionings forgive, dear Lord,
And make me wise
If I am wrong in thinking these things
Paradise.

HELEN W. ROLLINSON.

An Open Letter to Hitler

By the Rev. Charles S. Macfarland, D.D.

Mountain Lakes, N. J.,
June 2, 1937.

Chancellor Adolf Hitler,
Berlin, Germany.

YOUR EXCELLENCY will recall that in 1933, I received an invitation, sent with your approval, to come to Germany and make a study of the religious situation. This invitation came, so it stated, because of confidence in me as a friend of Germany, to which friendship testimony had been given for more than 35 years, in 17 visits and in many ways, during and after the war.

I was graciously received by Your Excellency, your associates, and all concerned. No occasion arose to impair friendly relationships. I was constantly urged to remember that Germany was in a state of revolution, as attention was called to unhappy incidents. The assurance was often expressed that these errors would be corrected. I was reminded that you had asked for four years of trial.

I believed then and believe now, in friendliness, understanding, sympathy, and persuasion, rather than encounter. I was all the more ready to take such an attitude because, in no slight measure, I shared your feeling regarding the Versailles Treaty. In fact, on returning to Geneva, I consulted with the Hon. Arthur Henderson and corresponded with you, in an effort to secure acknowledgment of Germany's justification in withdrawing from the disarmament conference, and an invitation to you to return to it. While I have no intention of discussing your political principles, this is mentioned as indicating my spirit.

I published, in 1934, a study which your own supporters have characterized as judicial, fair, and factually correct. It endeavored in every case to give you the benefit of the doubt. Your counsellor wrote me that there was no objection to its circulation in Germany and intimated that an edition in German might be advisable after the immediate conflict was over.

I advised Church and other agencies in my own country to exercise restraint, sympathy, and patience, and refrain entirely from anything like vituperation. I disapproved the boycott of German goods because it inflicted hardships on innocent German people. Your own statements of your case and those of your associates were fully stated. Everything a human being could do was done to help you to be interpreted justly and fairly. The one criticism of the book in America was that it leaned too far in that direction. Not only was your personal sincerity not questioned but belief was expressed in the honesty of your desire to be of benefit to the German nation and people, and in your devotion to them.

How far you are responsible for initiating what your colleagues may say or do, I do not know. I may remind you that I intimated doubt as to the wisdom of your selection of associates and illustrated this in observations regarding your support of Chaplain Mueller as national Bishop. While many matters to which attention will be called are not your own personal actions, the designations "you" and "your" are employed because in no case have you expressed any known disapproval and because they can hardly have continued without your consent, or indeed your knowledge.

Correspondence was continued with you, in which your attention was called to measures which were alienating the

people of the United States and of other nations. You replied that you received my letter "in the same spirit in which it was written."

Restrictions on myself were imposed by my friendship for Germany; but also, being in partial retirement in advancing age, I felt that I should defer to others to express the voice of the Christian Church in the United States. Nevertheless, my study has been continued, based on indubitable facts. When the question of the Olympics was raised, I refrained from any expression until I sent to Germany and received officially approved and current documents of your national sports leaders. They contradicted the promises that had been made to the American committee regarding free competition. Disapproval of this evident duplicity could not be then withheld.

Meanwhile conferences were held with Germans of distinction who came here and who were your political supporters and I corresponded only with your friends, who sent me volumes and pamphlets explaining and justifying your régime.

WHILE quite aware that my personal judgments may be of no importance to you, or to the world in general, my friends (I am not referring to any Jewish friends), are asking regarding my book: Is that to be your last word? While there is nothing in it to be revised, I must now add a supplement to it.

In the friendly interview with you to which I was invited, you made not a few statements which could hardly be construed as other than promises. You were told frankly that the people of the United States believed that you proposed to control and to absorb the Church in the State. This you disclaimed explicitly and emphatically. You said that your chief desire was that the German Evangelical Church should be united, with "freedom and independence." (I quote throughout from the memoranda made by your counsellor.) You declared that "any intervention whatever of the government of the Reich in the internal organization of the Evangelical Church or any influence upon its doctrine was out of the question." You earnestly said that your only wish was "that a Christian education may be transmitted to the people." When informed that certain protesting pastors had not had a hearing with you, you authorized me to tell them that they should have it. You declared that if any pastors "did not agree with the position or action of the government on Church affairs" such would be left to be dealt with *by the Church itself* and you added: "the Church people will undoubtedly make clear *their own influence* by leveling the differences of opinion." You especially demarcated the Church's "confession" as a sacred ground on which the State could not and would not intrude and I handed you a memorandum calling attention to the fact that by that confession, the Church was supernatural, supernational, and superracial and that the so-called "Aryan paragraph" cut right across the confession; that if the Church accepted it, it would make a breach between the Church in Germany and the "positive Christianity" for which you declared you stood.

As previously mentioned, you replied to later correspondence that you accepted my appeal "in the spirit in which it was given." That appeal was for "a constructive measure of justice in dealing with the Jews in Germany, stopping all continuation of the boycott, conferring with leading Jews

Dr. Charles S. Macfarland is general secretary emeritus of the Federal Council of the Churches of Christ in America. He states, however, that this letter is written in his personal capacity.

Dr. Macfarland made a study of the religious situation in Germany in the latter part of 1933, by invitation of the officers of the new German Church with the approval of the National Socialist Government and, by invitation, reported his impressions to Chancellor Hitler. So far as is known he is the only foreigner who has ever conferred with Hitler on the issue.

of high character, and, while still recognizing the social problem involved, endeavoring to secure needed readjustments by friendly measures, and, above all, restoring neighborly good feeling between Jewish rabbis and Christian pastors and among Jews and non-Jews who live side by side." And I added: "I hope that this barrier between the German people and the peoples of the world may be removed."

A later letter said: "It is deeply mortifying to me, as a friend of your people, to have a High Commissioner meeting with our Church bodies (as took place yesterday) to care for German 'refugees' and also to have our working men declare a boycott on the products of German labor. But what can I say on the latter, in view of the boycott initiated by yourself, which still continues in fact? And what can I say on the former in view of the lack of any effort in Germany to set itself right?"

YOU EXPRESSLY thanked me for my "candid and sympathetic appeal" and it was on the basis of your own attitude and assurances that I advised my associates in the United States to refrain from violent utterances and from vituperation (I still discourage that) and give you a chance to redeem yourself as soon as the contemporary revolution period was past.

To be sure, some early succeeding events were disturbing. You and your associates in the State, as well as in ecclesiastical control, had urged me to talk freely with any and all pastors. Shortly after my return, however, several of them were arrested. The pastor to whom I communicated your desire to listen to their protest was savagely attacked and beaten up. You often extol personal courage, but you appear to define it solely in physical and combative terms. If you want to see German valor at its best, look at the pastors who are standing for the freedom of the Christian Gospel, including those in jails or concentration camps.

What now are the results of my continued study and how do they appear in the light of your earnest assurances?

(1) One does not need to go into detail, evidence, or proof, that you have seized control over the Church, arrested multitudes of its pastors, confined many of them, and permitted not a few to be assaulted without open rebuke of their attackers.

(2) Instead of uniting the Church you have divided it between those who comply, those who are neutral, and those who courageously oppose your domination.

(3) Instead of regarding the "confession" of the Church as sacred ground, you have endeavored to crush out its basic doctrine of the universal Fatherhood of God and the brotherhood of mankind.

(4) Instead of doing justice to the Jews, you have permitted them to be harassed and despoiled. Your treatment of them has been ruthless, without the slightest appearance of mercy, even reminding one of the infamous edict of Herod, in stretching the hand of violence to the littlest child.

Your attitude toward the little handful of Jews in Ger-

many and your so-called Aryan and Nordic ideas have had no little effect in confusing members of the Evangelical Church, so that, in this way, you divided instead of fulfilling the desire you expressed to me, of uniting the Church. You undermined the most basic ideal of Christianity, on which unity alone could be secured.

In your proclamation of January 30, 1933, you begged to be given "four years" time before people should judge. I have waited those four years, and what is the judgment? Let me give it by illustrations, not as you did, at Nuremburg last September, in terms of political economy, but in terms of moral and spiritual values. You spoke there of what you called "a new code of ethics," of "an enlightened humanity," of "noble motives." You condemn those who hate. You speak of "detestable baiters." Let us consider the wrong of hating and baiting which you deplore.

I have been reading a paper called *Der Stuermer*. Not only does it explicitly teach and urge hate, hate, hate—but does it in forms whose viciousness never would be believed by one who had not seen it. The language in this paper is too vile for repetition, and its falsehoods are obvious to any ordinarily informed person who knows Germany. The best that one can say of the illustrations is to hope that they emanate from a disordered, rather than a depraved mind.

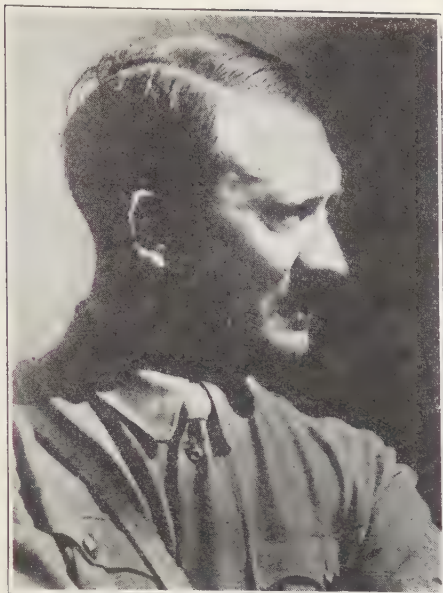
Worse still, there lies before me a picture book for children, by an 18-year-old girl, said to be a teacher. It is being used in the schools. A hard-headed news correspondent says of it: "It is difficult to express in words the hatred which is shown in the pictures." A German teacher writes in *Der Stuermer* that "my 8-year-old pupils are enthusiastic about it," and that the pictures "give them a great deal of pleasure." Do you believe that you can teach and instil hatred of children for other children, and expect them to develop any brotherhood, just because you tell them whom to hate? Is not hate an infection that may break out anywhere, and that is most destructive to the personality of the hater? What can be the future of children who have been taught to find "pleasure" in the portrayal of hatred? And yet, at Nuremburg, you attacked others for using violent speech and plaintively appealed for judgment on other people who you say "hate and bait." And you assured me that your "chief desire" was *Christian* education.

If your tendency should be to remind me of similar evils in my own nation, I should humbly admit their existence among groups of our people, but remind you that that has little in common with the official approval of hate and the official teaching of it in schools, and still less in forcing it upon the German Evangelical Church.

Let us also consider the Gentile and Christian Germans who refuse to live in a land where human hatred is taught as

Dr. Macfarland was a student in Germany and at periods since then has visited Germany almost annually, often to lecture at the University of Berlin. He visited Berlin in 1915-16, had conferences with members of the cabinet, and later conducted wireless correspondence with Von Bethmann-Holweg in an effort to induce such an attitude of the German government that the United States would not enter the war. His personal contacts with Church and university leaders has been intimate for more than a quarter of a century.

His study was published in 1934 in a volume entitled "The New Church and the New Germany: A Study of Church and State."



FORMER FRIENDS

On the left is Reichsfuehrer Adolf Hitler, whose attitude toward the Christian Church is the subject of the open letter by Dr. Macfarland (right). After four years, Dr. Macfarland, who originally took the point of view that Hitler deserved a chance to prove his statement that "positive Christianity" would be protected under the Nazi régime, now declares that the most sympathetic observer must see that the Naziism fostered by Hitler is anti-Christian.

(Wide World Photos.)



a basic virtue. An International Commissioner was forced to admit that there was nothing for them but to become voluntary refugees. You are isolating Germany from the rest of humanity, while, by persecution and exile, you are contributing to other peoples many of Germany's finest minds and spirits. Your associates assail American Christians for using a film to portray the flight of Christian refugees, in order to secure support of them, forgetting that they themselves are responsible for this humiliation of Germany.

In the four years you asked, whatever you may have done for the economic life of Germany, you have wrecked its Christian ideals. As the conclusion of my study, I can only say that you have, by consenting or approving, permitted the desecration of ideals of honor, integrity, truth, and humanity associated with the Germany of my student days; that you are

forfeiting the respect of the civilized world and that you are leading your adopted nation to an abyss, for you cannot build an enduring nation upon force and hate.

God knows I wish that my report in 1934 might be the last word. But you have violated every assurance that you made to me. This letter is not written in ill-will and I could still wish that you would also receive this message in the spirit in which it is written. I cannot now believe that you have discerned the infectious, deadly nature of the sinister forces you have let loose. I yet hope that I may live long enough to see the restoration, in moral terms, of the Germany of my teachers of more than 40 years ago, a Germany once more respected by the civilized world and the Christian Church.

Respectfully and sincerely,
CHARLES S. MACFARLAND.

Amersfoort Seminary

The Dutch Old Catholic Training School

AMERSFOORT, the seminary of the Old Catholic Church in Holland, has a history quite as interesting as that of our own Nashotah House. In it the clergymen of the Dutch Church receive their education and training for the sacred ministry.

On April 27, 1723, Cornelius Steenoven was elected Archbishop of Utrecht, the historic see of St. Willibrord to which the former professor of dogmatic theology and liturgics at Amersfoort Seminary, the Rev. Andrew Rinkel, is to be elevated, in succession to the late Archbishop Franciscus Keninck, on the 15th of June. In September, 1723, the papal nuncio had unlawfully confiscated the Utrecht College at Louvain University. Since also at that time the Jesuit party, in both Louvain and Paris, was all-powerful, it will readily be seen that there could be but slight hope of obtaining future priests from that source. At this critical juncture a powerful benefactor came to the rescue, in the person of Don Thierry de Viaixnes; and in 1725 a seminary was dedicated at Amersfoort.

Here the good work accomplished in opposition to the Jesuit tenets on grace and free will has been successfully conserved these more than 200 years, Roman prophecies to the contrary notwithstanding. May 16, 1832, the cornerstone was laid for a preparatory college. Seminary and preparatory

college are situated respectively at either of the narrow sides of the chapel, which was erected in 1696.

A recent German Old Catholic visitor to the Holland sister Church gives the following account of the daily order observed at the seminary. At 7 o'clock there is a knock on the door by the sexton, who intones, "*Benedicamus Domino* (let us bless the Lord)," to which the response is made, "*Deo gratias* (thanks be to God)." At 7:30 Morning Prayer is said by the students in the beautiful and spacious seminary chapel; at 8 o'clock there is breakfast. The lectures begin at 10:30. At 12:30 the Breviary is recited and, following this, there is lunch. At 5:30 dinner is served to both theologians and collegians in the common dining rooms. A second Breviary recitation period takes place at 8:30 P.M., followed by Evening Prayer in which all the students join at 9:30. The town itself has a flourishing parish and beautiful church edifice.

Patience

HAVE patience with all things, but chiefly patience with yourself. Do not lose courage by considering your own imperfections, but instantly set about remedying them; every day begin the task anew.—*St. Francis de Sales*.

A PATRIOT makes a better citizen than a pessimist.—*McKinley*.

Good News for the Backwoods

By the Rev. Charles D. Kean

WE ARE TRYING to bring the Good News." With this simple expression, Miss Katherine A. Grammer, college work director at Mount Holyoke College, South Hadley, Mass., epitomized the Exeter, Me., experiment of the province of New England.

And they are bringing the Good News—Good News for the backwoods. In much the same way as the early missionaries of the Church brought the Gospel of our Lord into little towns where He was unknown, so a little group of college students are trying to carry the Gospel into the hinterland of Maine. It may seem a far cry from the first-century towns of the Mediterranean to the rural villages of backwoods Maine, but there is this much in common: in both places, men, women, and children were awaiting Good News, and when it came they received it as Good News.

Four years ago, Miss Grammer and Miss Margaret Teague, secretary for rural work of the diocese of Maine, asked themselves what could be done to meet the religious needs of a backwoods generation growing up without any real knowledge of Christ and His Church, children to whom Jesus was little more than a name. They recognized that the Church in the largely rural dioceses had neither the money nor the men for intensive rural missionary work, and that, therefore, other resources must be found.

The Exeter vacation school marks the attempt of a group of Christian lay people to do their share in bringing the Evangel to places where it is needed. Instead of merely lamenting the fact that the traditional resources were lacking, those who planned the Exeter project showed that other reservoirs of missionary energy can be tapped to meet a pressing need.

During the last two weeks in July and the first two weeks in August this summer, eight students together with a trained nurse, all under the direction of Miss Grammer and Miss Teague, will conduct the Exeter vacation school for the fourth successive year. This one month's school session is the only regular opportunity the children and even the adults of that vicinity have during the entire year for serious religious instruction as well as for the teaching of the recreational values.

On the basis of their four years' work at Exeter, Miss Grammer and Miss Teague believe that they have at least paved the way toward developing a technique which can be used in other rural dioceses. Therefore, they are inviting interested clergymen and lay people vacationing in Maine this summer to motor over to Exeter, which is about 40 miles back of Bangor, and visit the school and learn of the project at first hand. They ask, however, that prospective visitors write them a note beforehand, so that they will be expected.

Approximately 100 children are the raw material with which the vacation school works—children of all ages, 5 years old up to 21. For five days a week during the one month period, they are collected in beach wagons or make their own way to the farmhouse and barn in which the school is conducted. Classes, handicraft work, and expert recreation make up the program of the morning.

Girls of all ages are easily reached, and a large group of junior and intermediate boys attend the classes. Farm chores, however, prevent the older boys from taking much part in the morning classes, so one evening a week is set aside for them. Work never ceases for the volunteer instructors when the school closes at 1 o'clock in the afternoon, as special

projects and groups are meeting every afternoon and evening except Saturday.

Even the adults are not neglected. One evening's program for them each week is a regular feature of the agenda, and they turn out to the number of more than 300 to attend the Sunday evening sunset services.

The services of the Church play an important rôle throughout the whole period of the vacation school. One member of the staff is always a seminarian, and he conducts a morning service every day as well as the sunset service. A visiting priest is always secured for a celebration of the Holy Communion every Sunday morning.

Bishop Brewster of Maine wrote this comment on the Exeter school:

"The Exeter vacation school is a most valuable project. I saw about 100 girls and boys, from tots of 5 to youths of 18, gathered in appropriate groups, studying, using their hands in creative and artistic work, learning essential Christian truths, being led in happy play. Individual needs were respected. The pupils' responsiveness was manifest. College students here are gladly giving of their best, under the direction of consecrated leaders. May this promising undertaking in a needy rural field be prospered."

Evidence is on hand from many quarters that, while circumstances necessarily limit the summer school to one month, the entire community is given a lift which carries it throughout the year. The next summer finds the school not having to start quite at the bottom, as there is already something upon which to build. One of the people of the community wrote, "One thing always leads to another and the summer session aroused interest and enthusiasm among the older people so that they were in a receptive mood when approached about the game."

THE SCHOOL is staffed on a volunteer basis, each worker paying his own way entirely, but the volunteers are selected personally by the directors with the greatest possible care. The work had small beginnings, to be sure, about 30 children during the summer of 1934, but since then it has enrolled more and more each year—75 on the opening day of 1935, and well over 100 ever since.

The sponsors of the project include Bishops Brewster of Maine and Lawrence of Western Massachusetts; the Rev. Malcolm Taylor, secretary of the province of New England; President Remsen B. Ogilby of Trinity College; President Kenneth E. M. Sills of Bowdoin College; the Rev. Norman B. Nash of the Episcopal Theological School, and others.

Like any other volunteer project, the vacation school would be glad to receive donations, not only of money for expenses but also of useful articles, such as inexpensive silverware (children have to be fed), sporting equipment, games for rainy days, classroom material, furnishings for the chapel, and cots. These should be sent to Miss Margaret W. Teague, 18 Clifton street, Portland, Me. Both Miss Teague and Miss Grammer would be glad to answer any inquiries about the school.

So the Good News is being brought to the backwoods by using the Christian interests of college students. It can be brought to ever-widening circles through the application of this method in other centers.

Present Imperative

By the Rev. William R. Moody

Rector, St. Mark's Church, Washington

NOT SO LONG AGO an acquaintance said to me, "There is one thing about you parsons I cannot understand. Why do you get so excited over this missionary business? After all, missionary work begins at home."

"Yes," I replied, "Christian missionary work *does* begin at home. That is perfectly true, but you have forgotten the other half of it: Christian missionary work is not completed until it has gone out from home into every nation under heaven."

"I can't see it," said he.

In his inability to see it, he is typical of a great many people whose names are on the rolls of our churches. Why can't they see it? I do not know. To me the thing is perfectly clear. There is no swifter, surer way to kill effective Christianity, than to quench the missionary spirit.

In a way, the revolt against missions must be charged against our leaders. Perhaps the appeal for missions has been too indirect, and too impersonal in these recent years. Perhaps the appeal would be more effective if it were made for *people*, rather than for institutions, budgets, and quotas. Have we, who see the necessity for missions, forgotten that missionary work *does* begin at home, and that missions across the sea can not be carried forward effectively until we have touched the hearts of the folks here? When the Risen Lord commanded His disciples to "preach in His Name among all nations," He said to them, "Begin right where you are, in Jerusalem." If He had said, "Begin in China," the Church might never have had a beginning at all.

Christian missionary work begins with the individual, and it begins right where that individual happens to be. The duty to be a missionary rests on every Christian, and not just on those who go overseas. The command of Christ comes to us every one, as it came to the first disciples, "Go and preach the Gospel! Ye shall be witnesses unto me!" This command was not given to any special group or class in the Church, but to the whole Church. It is inherent in the name of Christian to be a missionary for the faith. The fact that I cannot go overseas to preach does not release me from my duty to be a missionary. I can be a missionary where I am; and once I have tried to live up to my duty where I am, I begin to see the necessity for it everywhere, and will give with joy to help carry on the work where I, myself, cannot be.

Sometimes our people forget the urgency of the call to missionary service in the Church. That this is so must be due to some defect in our preaching, for the New Testament is full of it. He speaks of it as the normal duty of the average Christian. How can we read the record of His teaching and miss the note of earnest command with which He throws down the challenge to His disciples, "Say ye not that there are yet four months, and then cometh the harvest? I say unto you, lift up your eyes and look upon the fields, for they are white already unto the harvest! And he that reapeth receiveth wages, and gathereth fruit unto life eternal!"

After His resurrection, the intensity of His command increases. Every single one of the gospels records some urgent word of the Risen Christ, calling those who believe in Him to be His witnesses before the world. One after another, in rapid fire, these words come back to us, as we remember them from Holy Scripture, "Ye shall be witnesses unto Me! For this

cause it behooved Christ to suffer, and to rise again on the third day, that repentance, and remission of sins should be preached in His Name. Go ye into all the world and preach the Gospel. Ye shall receive power, after that the Holy Ghost is come upon you. As My Father hath sent Me, even so send I you. Go ye, therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

There can be no doubt as to what the Lord Jesus thought about the importance of missions.

No earnest reader of the New Testament can possibly miss the missionary emphasis which is at the heart of the Christian Gospel, or fail to get a growing understanding of the truth, that to take away the missionary emphasis out of Christianity, is to destroy Christianity. Either the destiny of Christianity is universal, or Christianity has no destiny. Either Christ will possess the world, or there will be no Christ except in the memory of the antiquarian. That is why our Lord *commands* His disciples to go, and to preach. That is why He places this responsibility upon the whole body of His Church. The Church's mission is too important, too fundamental, to be given into the charge of any restricted group; only the full strength of the Church can accomplish the enormous task of evangelizing the world.

YET world evangelization is a task which *must* be done, and done quickly. The urgency is even greater today than in the Apostolic age, because of the tremendous increase in the world's population in our time. There are more people living in London today than there were in the whole of England four centuries ago. There are more than twice as many people in New York City right now, than there were in the United States when George Washington was President. The population of the world has more than doubled in the past 200 years. This tremendous increase in world population presents the Church of today with a problem unprecedented since the Resurrection, a problem immense beyond calculation. The Church must evangelize these new and crowding millions in lands Christian up to now. In non-Christian countries, population increases have also been heavy. Japan has increased in population from 20 to 65 million in less than a hundred years (not counting Japan's dependencies), and there are 650,000 new Japanese babies every year.

The increase in world population is so marked, that—it is estimated by good authority—although approximately one-third of the people in the world are, nominally, Christian, there are actually more non-Christians in the world today than there were in the days of the Apostles. The Church has the enormous task of keeping up with the unparalleled increase in world-population which has come in our time, and the Church is falling behind. The urgency of our Lord's command to preach the Gospel has never been so imperative since He gave it to His Apostles.

There are other reasons which make it imperative to preach the Gospel in our time, besides the increase in population. There is another Gospel being preached in the world today, the gospel of hate. Class hatred, as preached by Karl Marx and his followers; hate between nation and nation, and

race and race, as preached in Germany; the gospel of perfervid nationalism, as preached in many places in Europe and in Asia today. Has America entirely escaped from this gospel of hate? It does not seem so. Let us be clear about this: the preaching of these things is directly opposed to the Gospel of Jesus Christ. Before we are done with the gospel of hate, it will drench our world in bitterness and in blood. It will take the lives of our sons, and of our daughters, too, and of their children, and of their children's children. Doctrines built on hate are the seed of the dragon's tooth, and will bring forth nothing but fierceness and bitterness, and battle. There is not, nor ever will be, any antidote for the poisons which sicken our world, except the Gospel of the Lord Jesus' love.

How anyone who understands the seriousness of our time, and who is a Christian, can oppose the preaching in foreign lands of the Gospel of God's love and of the brotherhood of man in Christ Jesus, is hard to see. When people say to me that they do not believe in sending missionaries to China and to Japan and to India, I wonder why they cannot see that if we do not bring Christ to Asia, Asia will bring something far less than Christ to us. When we speak of missions, we should speak in the *present imperative*.

IMPERATIVE is the word for missions today, whether at home or abroad. It is not a question, now, of what someone else is doing about it: the question is, "What are *we* doing about it?" We are missionaries, by our Lord's own command. We have a duty to perform for Him. We have a Christian duty to see how many people we can influence for Him, and how many we can bring into His Church. Every single one of us is duty-bound to be a missionary for our faith! Every single one of us stands under orders from the Captain of our souls!

Suppose we should take this seriously, not just some of us, but all of us, would it make a difference? I think so. I believe it would mean such an outpouring of new membership and of support for our churches as never before was seen.

But because so many people do not realize the urgency of their missionary duty, hundreds of churches today are either stagnant or in retreat. Instead of being missionaries for the faith, many professed Christians have to be coaxed and persuaded, and jollied along, and catered to, before they will condescend to come to church once in a while, much less interest themselves in the Church's mission! Many of our churches have become little more than social clubs, having ceased to function as churches. Things have gotten themselves turned around, somehow. In many cases the Christian is not the missionary—far from it—he is the object of missions!

This is not Christ's way. Read your New Testament, *read it*, and see what the duty of the Christian is! No wonder so many people in America get so little real help from their religion. They have not learned that the very first principle of Christianity is to preach the Gospel in word and in deed, and that those who have not begun to do so cannot expect to feel the full tide of Christ's healing love.

Many of our people have a strange idea about missionaries. They think of them as queer fanatics, who do not know enough to stay at home, but must be off across some ocean to preach to heathen who do not want to hear the Gospel, and probably would be better off without it. What an idea! Missionaries are people just like us, with faults and failings much like ours, but with vision enough to see that if we do not make haste in Christianizing the world—not just part of it, but all of it—the world will turn upon us and destroy our Christianity. The missionary has vision enough

(Continued on page 789)



CHURCH MUSIC

Rev. John W. Norris, Editor



CHOIRMASTERS and organists who are anxious to improve their knowledge of music as related to the services of the Church have before them some excellent courses which are being offered in the various summer schools of Church music. Three of these schools are so located that they will serve a wide area.

The school of Church music at Evergreen conference center, Evergreen, Colo., will be the longest, opening on August 2d and closing on August 20th. It will be under the direction of the Rev. Winfred Douglas, Mus.D., whose fame and ability as a Church musician assure those attending of valuable instruction. During the period in which the school is operated Canon Douglas will speak on the following subjects: Principles of Liturgical Music, Anglican and Gregorian Chanting, Hymn Singing, and Selection of Service Music. Associated with Canon Douglas will be Lester W. Groom, instructor at Columbia School of Music, Chicago, who will instruct in harmony, organ, anthem selection, and accompaniment. Located, as the conference center is, near Denver, this school will be available to organists and choirmasters of the mountain states and the western plains states.

The first week of Wa-Li-Ro choir camp, at Put-in-Bay, Ohio, is devoted to a choirmasters' conference under the leadership of Paul Allen Beymer of Painesville. Mr. Beymer brings the boys of his choirs to the camp to serve as a demonstration choir during this conference. The faculty that will assist Mr. Beymer during the first week in July, when the conference is in session, will include Ray Brown, instructor in Church music at General Theological Seminary; John Gordon Seely of Trinity Church, Toledo; J. William Jones, organist and choirmaster of All Saints' Cathedral, Albany, N. Y., and the founder of the Albany choir festival; and the Rev. John W. Norris, Church music editor of *THE LIVING CHURCH*. This school is so located that it will serve the area from the Mississippi river eastward to the mountains.

One of the oldest schools of Church music is that conducted each year at Wellesley College, Wellesley, Mass., in connection with the summer conference. Frederick Johnson is dean of the school which will be held this year from June 28th to July 9th. Mr. Johnson will have as his assistants Everett Titcomb, widely known composer, and Edward B. Gamon. Mr. Titcomb will lecture on Choral Worship and Mr. Gamon on History of Church Music. This school will provide adequate training for eastern choirmasters who wish further instruction in this subject.

In addition to these three subjects a large number of summer schools have been advertised by private individuals and by several of the universities. In these schools excellent technical courses will be given which will be of great value from the musical standpoint, but which, since they are general in nature, are not so valuable for the choirmaster of an Episcopal church. Usually, also, the cost is greater in these schools than it is in the schools held in connection with summer Church conferences.

ACKNOWLEDGMENTS

EMERGENCY APPEAL FOR PHILIPPINE ISLANDS	
Thanksgiving	\$5.00
FOR RELIEF OF BASQUE CHILDREN	
Anonymous	\$5.00

Youth Defends Christian Marriage

By Lionel Gough

IN THE CURRENT controversies about the marriage question we have heard speeches and read articles by Churchmen, social reformers, and politicians of every color, but there has as until recently been no attempt by any organized section of the younger generation to state its point of view about this most vital matter. For youth is vitally concerned in anything which threatens the stability of the family, the cardinal unit of our whole civilization: when a marriage is wrecked, it is the children of that marriage who immediately suffer.

The Seven Years Association is the most vital of the various youth groups in the Church of England which have been formed in recent years. It has nearly 200 branches, with a membership composed entirely of layfolk born this century. It has the official approval of the Archbishop of Canterbury, and has secured representation on many important public bodies ranging from the National Assembly of the Church of the England to the London public morality council. It issues its own monthly paper, to which bishops and well-known public men frequently contribute. It has, too, its own film unit, which is experimenting with the production of religious films. Thus the association must be taken seriously as a body of well-informed and progressive opinion among younger members of the Church.

The SYA has recently declared its uncompromising opposition to the proposals of the majority of the English bishops about the admission to Holy Communion of divorced persons who have formed second unions in the lifetime of their former partners. The central hall, Westminster, was recently the scene of a monster protest meeting: the chair was taken by the president of the association and the two dissident bishops (Ely and St. Albans) spoke. After the meeting the audience went *en masse* to a nearby church where there was continuous prayer until 7 o'clock on the following morning that the lower house of Canterbury Convocation, which met that day, might be guided to reject the bishops' proposals.

The result was that the house put over action on the resolution to a later date, "in view of the deep division of opinion in the Church on this matter."

Perhaps it may seem incongruous that a body of younger communicants have seen fit to take so energetic an action in protesting against the admission of these divorcés to communion. It is the older people, not the younger, whom public opinion would expect to be taking such a step. Surely, it may be asked, the younger opinion in the Church favors tolerance, relaxation of discipline, and doctrinal elasticity? The action of this virile body of young Churchmen gives the lie to such an assumption.

The truth is that many of the bishops are completely out of touch with Church life: instead of shepherding their sheep they have allowed themselves to become immersed in the machinery of government. They are often surrounded by a small group of clergymen who are equally segregated from their fellow Churchmen. They have a curious postwar clerical jargon of their own, full of "ways of renewal," and "ultimate challenges," and "adventures in creative fellowship" which the poor fellow in the pew finds much more exasperating than the plain English of the church services. They are anxious to meet the unbeliever half way by removing from the Church anything that is hard, anything that does not flatter "modern

thought," most of which is neither "modern" nor "thought," at any rate when applied to religious affairs. The bishops, many of them, are always insisting that the Church is anything we like at the time to make it.

This, in an age which is attracted by the dogmatic ferocity of Socialism, Fascism, Marxism, is extremely bad propaganda for the Church. It dates from the rather sloppy liberalism of the prewar years in which the bishops did their thinking. It certainly does not make the "modern man" come back to church: what he wants is as much dogma, as much clear teaching, as much hard discipline and self-sacrifice as he admires in current political ideologies. The younger generation have no use for a gentle, social-uplift society: if they want religion at all, it must be the religion of the Cross.

The feeble policy of the official Church attracts no one: it merely alienates Church people. Such, at any rate, is the view of the Seven Years Association, which is doing all in its power to defend Christian marriage in obedience to the words of Jesus Christ and the teaching of the Church.

Present Imperative

(Continued from page 788)

to see that our Christianity can never be all it should be until every tribe and nation has added its contribution to it. He has love enough to answer the need of people caught in the toils of superstition and hate. He has courage enough to leave home and friends, and go out to a foreign land, where conditions make it impossible for a foreigner to earn a living, or to get it from his school, or his hospital, or his church, trusting that the people at home will make it possible for him to live, and to preach the Gospel of his Lord.

I speak only of foreign missions, but you know, of course, that much of what you give stays in this country—quite a percentage of it is spent in your own diocese, much of the balance in support of missionaries at work in the United States, while only a few cents out of every dollar go overseas. We must stop speaking about the mission of the Church as if it were divided up into sections, some more important and some less so.

The mission of the Church is one: the work in your parish church is just as important as the work in China, and the work in China is just as important as the work in your parish church. It is all missionary work, and it is the duty of every Christian to accept his share in the responsibility for it all, and to assist in keeping it vigorously maintained.

You are a missionary: are you carrying out your mission? How many people do you know in your neighborhood who do not go anywhere to church, and who might as well go with you? Have you asked them to go with you? Will you make an effort to get them to go with you next Sunday, and the Sundays after that? You have a commission to those unchurched people which is just as valid, and just as urgent as anyone ever had to go to a "foreign mission field." Until you have begun to exercise it, yourself, never suggest to your rector that "missionary work begins at home." He might answer, "Then why not begin?"

EDITOR'S NOTE: This is the second article in a series on the Church's Mission.

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

The Last Word on the History of York Glass

THE YORK SCHOOL OF GLASS PAINTING. By John A. Knowles, F.S.A. SPCK. Imported by Macmillan. \$9.50.

THIS is a sumptuous, scholarly, and extremely valuable book. The glass of York Cathedral and town is unique and individual, and, as everyone knows, very magnificent in its special quality of color. The illustrations are numerous and comprehensive, running to no less than 63 plates and 79 cuts in the text. Because of this supreme quality of color, the photographic reproductions in black and white have no great value. It almost seems as though better photographs might have been made in the first place; as it is, too many of the plates, although well reproduced, are hardly more than dark smudges and quite fail to elucidate the points the author makes. The line drawings are, however, excellent. The few colored reproductions are generally of the 17th century decadence.

When we come to the matter of the book, only high praise can be given. His is apparently the last word on the history of York glass, its makers, and their guilds. I doubt if any other school of stained glass, in England or the Continent, has ever been treated so scrupulously or so comprehensively. Sources and influences have been pursued to the very end; style, technique, and craft analyzed to the last detail. The book is erudite, scholarly, and authoritative, and documented in the fullest degree.

And yet it is hard to escape the conclusion that Mr. Knowles is more interested in glass as a craft than as a great art; in his gathered annals as a record of historical events rather than as a revelation of spiritual and esthetic impulse and inspiration. From what he writes it would not be easy to gain any sense of the thrill that infuses a visitor on first coming in contact with the splendid color and the chromatic harmonies of this unique glass. What Chartres is to the glass-maker's art of the 13th century, York is to that of the 14th, and this later phase of a noble art is here seen at its best. If the glass of the 12th and 13th centuries may be considered as the translation of Gregorian plainsong into light and color, so the work of the succeeding century is a similar transmutation of polyphonic music into the same artistic modes. Of this quality Mr. Knowles does not seem to be aware; perhaps one should rather say, is measurably indifferent.

It is not easy quite to understand his approach to the whole problem. In his introduction he says: "A favorite delusion of artists is that art is a necessity of life, but it is quite a fallacy. The artist, be he painter, actor, poet, or musician, only lives on the superfluous wealth of the business man." This seems neither a very inspiring attitude to take in the matter of art itself, nor a very illuminating one in the case of this particular art. Mr. Knowles seems interested rather in the "debunking" of medieval culture and artistic manifestation than in identifying its higher values. For the social historian, the specialist, and the technician, the book is very valuable, but it can hardly be considered a real contribution to the rationale of art itself or to the revelation of the inner quality of the art of stained glass.

RALPH ADAMS CRAM.

Wise Thought and Helpful Suggestions

PRAYER AND LIFE. By the author of *The Way*. Morehouse. Pp. vii-93. Boards, 80 cts.

PRAYER is defined in this study as contact, conscious or unconscious, with God. The aim of the author is to set forth the place that prayer should hold in a unified personality. In an early chapter we are told that "prayer is the healthiest thing we can do for the body," for it brings increase of vitality, quiets fears, and relieves tension. It is shown on the other hand that it is necessary to have a healthy body in order to pray well.

The chapter on Intellect and Prayer abounds in suggestive thought. The earnest searcher after God will be continually using his intellect to turn the glimpses of God vouchsafed to him into words and pictures. The vast body of spiritual literature is the record of such efforts to translate the revelation of God into

human words. The author acutely remarks that "those who seek to go back to the first century for their religion do so at the cost of obliterating eighteen hundred years of the teaching of the Holy Ghost." He points out the danger of "supposing that our minds can fully or infallibly translate our contact with God in prayer." Hence the need of Christian humility to accompany the training and use of the intellect. The chapter on The Will treats of its functions at different levels and shows the importance of having the will at the deepest levels in union with the will and purpose of God. The latter part of the book studies the effects of prayer upon our environment, upon the world, and finally its effect in the lifting of heart and mind and spirit to God in worship: "Worship is the height of prayer, the summit of all human activity" (p. 88). The small volume is packed with wise thought and helpful suggestions expressed in clear, simple, and forceful language, and all at a very modest price. Seldom is such good value given for so small a sum.

MOTHER MARY MAUDE, CSM.

Two Books on Practical Christianity

JESUS CHRIST OUR LORD. By Otto Justice Baab. Abingdon Press. \$1.75.

THE MEANING OF CHRIST TO ME. By Robert E. Speer. Revell. \$1.50.

THESE two volumes supplement each other admirably. Dr. Baab shows that Christianity is a workable religion; Dr. Speer tells us that he knows that it works. Dr. Baab takes up the problems that most perplex us today—those of the economic order, of war, of race relations, of sex—and shows that the only satisfying solutions are to be found in Christ. Dr. Speer, with no attempt at classification, tells of the problems he has had to meet and how completely satisfying are the solutions Christ's religion has given him. Dr. Baab, noting that "for many moderns the Sermon on the Mount is the expression of a beautiful ideal and nothing else," shows that the principles laid down in the Sermon "have the utmost pertinency and sanity." Dr. Speer tells us how time and time again he has proved that these principles are the only sanity there is. Neither Dr. Baab nor Dr. Speer writes in the terms of professional theologians; but both Dr. Baab and Dr. Speer write as men to whom "theology" means the whole of life.

B. S. E.

Especially for the Clergy

LIMPING SWAY. By Joseph McCulloch. Dutton. \$2.50.

THE VICE of ecclesiasticism is the confusion of the institution with the institution's purpose. So Mr. McCulloch urged in his *Parson in Revolt* and so he urges in this volume. A zealous young curate confesses a misstep committed some years before; a misstep for which he has thoroughly repented. What shall be done with him? This question sets a cathedral close in turmoil. The spineless Bishop wishes to avoid trouble by sacrificing the young man. The impetuous Dean rushes to the opposite extreme by appointing him to a cathedral dignity, where he must exercise his ministry in a nest of scandal-mongers. The Bishop's further attempts to avoid decisive action inflame the situation further; it gets beyond control and into the law-courts. The end is tragedy: a poor girl who should have been left in peace commits suicide and the curate renounces his orders.

As a novel Mr. McCulloch's tale moves swiftly to an inevitable conclusion. As a tract it is unsuccessful. The Dean has no common sense. Rehabilitation of the curate imperatively demanded an entirely fresh start in different surroundings; instead, he is put into a position where martyrdom is certain, and from which the most zealous and determined Bishop could not save him. There is a lesson, no doubt; Mr. McCulloch hardly overdraws the vicious gossip sometimes found in cathedral closes. But there is an apparently undesigned lesson likewise; zeal without foresight is also unChristian.

E.

NEWS OF THE CHURCH

New Warden Chosen for Divinity School

The Rev. Odell Greenleaf Harris to Take Up Duties at Bishop Payne School September 1st

NEW YORK—A new warden has been elected by the trustees for the Bishop Payne Divinity School at Petersburg, Va., the Rev. Odell Greenleaf Harris. He takes office as warden and teacher September 1st. He is an alumnus of the school, which has trained most of the Episcopal Church's Negro clergy.

The Rev. Mr. Harris was graduated with high honors in 1933 and while in school made record grades. He married in 1928 and has two children. He was ordained deacon in 1933 and priest in 1934, by Bishop Penick, and since then has been priest in charge of All Saints' Church, Warrenton, N. C.

The Rev. Mr. Harris has told his own story of his determined effort to secure an education. He was born in September, 1903, in Ridgeway, N. C. His father and mother are Church people. He attended the parochial school of St. Anna's Mission, Littleton, N. C., but as there were many children in his family, it seemed impossible for him to stay longer in school. He stopped for two years but he was so anxious to enter high school that he determined to earn his way. In his own words:

"The thought came to me that if I could learn the barber's trade and work in my spare time, I might succeed. So I purchased barber's tools and began butchering the heads of my brothers and of many of my neighbors without charge as what I wanted was experience.

"As soon as I felt I could do the work, I went downtown and applied for a job. The proprietor took pity on me and gave me one. After a few months I went to Henderson, got a job in a larger shop, and in September entered Henderson Institute with the understanding that I should have a chance to work at my trade evenings and Saturdays. I finished high school, and saved about \$900.

"As my high school work had the highest average in my class I was given a scholarship to Knoxville College, but I was then planning to enter the ministry so I gave the scholarship to the next ranking student and entered St. Augustine's College, Raleigh. There I did my college work, still supporting myself by the barber's trade.

"My theological work was done at the Bishop Payne Divinity School. I followed the barber's trade continuously until I was ordained to the diaconate, June 11, 1933, after which I gave up that work."

Bishop Rogers Ill

CLEVELAND, OHIO—Bishop Rogers of Ohio has been ordered by his physicians to cancel all engagements for the time being and to take a complete rest. The Bishop is at his summer home at Gambier.



REV. ODELL GREENLEAF HARRIS
Newly elected warden of the Bishop Payne Divinity School.

Chicago Church Membership is Increased by 54,000 in One Year

CHICAGO—Increases in membership totaling 54,000 were reported by the various non-Roman Catholic communions in Chicago to the Chicago Church Federation for the past year, according to the annual report of Walter R. Mee, executive secretary of the federation. The increase was larger than that estimated for the city's population.

Mr. Mee said that over a period of 10 years the average increases of all local congregations amount to about 35 new members each year.

Lutherans of all synods continue to lead in membership increase, with a total for the year of 17,230 new members for the 332 churches reporting. Presbyterians, with 121 churches, reported 4,758 new members; the 185 Methodist churches show an increase of 4,307 new members, and the Episcopal Church is fourth with 3,108 new members in 81 churches.

Speech of Dr. Hobbs to be Broadcast July 18th

NEW YORK—Next in the series of Church of the Air broadcasts is the Rev. Dr. G. Warfield Hobbs, executive secretary of the National Council's publicity department, speaking over WABC, New York, on July 18th, at 10 A.M., Eastern Daylight Saving time.

His subject will be The Greatest News in the World, a discussion of current methods used in telling the Gospel message.

Church Union Seeks New Marriage Canon

Council of Anglo-Catholic Group Asks Elimination of Exception to Church's Divorce Law

ROSEMONT, PA.—The council of the American Church Union, at its May meeting, adopted a resolution asking the General Convention to eliminate the one exception to the Church's canon forbidding the remarriage of divorced persons. The resolution reads as follows:

"Whereas there exists in the United States of America a growing practice of easy divorce and remarriage thereafter, and whereas certain groups of clergy and laity within the Episcopal Church believe that the canons of the Church should be changed in order that the members of the Church may receive the sacrament of Matrimony after divorce while their husbands or wives are yet living, and whereas the members of the council of the American Church Union believe that our Lord, the Son of God, has definitely ruled that persons who remarry after divorce are living in the sin of adultery; and whereas the Prayer Book of the Church forbids the admission of persons living in continuous and unrepented sin to the Sacrament of Holy Communion, therefore be it resolved that the General Convention of the Protestant Episcopal Church in the United States of America be and hereby is requested to give serious consideration to the strengthening of our present canon so that no baptized person who has been divorced for any reason whatsoever shall be entitled to have his marriage solemnized by any minister of the Church."

It is the plan of the Union to have a booth for literature and memberships at the General Convention.

It was also resolved that "the executive committee be authorized to make such rules and regulations as it may deem best for the affiliation with the American Church Union of diocesan or local organizations having similar objects, and may provide for the periodical delivery in bulk to any such organization of copies of the news letter or other literature of this Union."

Ballots for the election of the members of the council will be mailed to all members of the American Church Union who have paid their dues for the year 1937, on September 15th. Such ballots must be returned to the general secretary not later than October 15th.

Rest Ordered for Dean Gates

NEW YORK—The Very Rev. Dr. Milo H. Gates, Dean of the Cathedral of St. John the Divine, whose health has been a matter of concern, has been ordered to take a complete rest for the summer.

He and Mrs. Gates will leave soon for their summer home in Cohasset, Mass. The Dean will return to his work in the autumn.

Vicar who Married Duke Resigns Cure

Rev. R. A. Jardine Announces his Decision to Congregation; Does Not Ask Deposition

LONDON—The Rev. R. Anderson Jardine, the priest of the Church of England who defied ecclesiastical law to perform the marriage rite of the Church of England for the Duke of Windsor and Mrs. Wallis Warfield at Monts, France, announced to his congregation on June 13th his resignation as vicar of St. Paul's Church, Darlington.

He indicated that he would not ask to be deposed.

It will be remembered that the bishops concerned in the case acted promptly to disown the Rev. Mr. Jardine's action. Dr. Hensley Henson, Bishop of Durham, in whose diocese the Rev. Mr. Jardine was beneficed, declared:

"I was unaware that Mr. Jardine was going to take part in the religious ceremony. He had no authority whatever to officiate in any other diocese than Durham, unless he has the sanction of the proper local ecclesiastical authority. If the marriage of the Duke of Windsor were taking place within the diocese of Durham the Bishop of Durham would consider himself in duty bound to inhibit him or any other clergyman within his jurisdiction from officiating at the marriage, but the Bishop has no jurisdiction outside his own diocese and cannot, therefore, control Mr. Jardine's actions on the Continent. English clergymen on the Continent are under the control of a responsible Anglican bishop, and presumably Mr. Jardine has secured his permission."

The Bishop's presumption was, of course, mistaken. Mr. Jardine secured no such permission. By an act of many years ago the Bishop of London has jurisdiction over Anglican clergy and congregations in northern and central Europe, but his duties in London are so numerous that he has delegated his authority on the Continent to the Bishop Suffragan of Fulham who, in a statement, wished "it to be understood that this action on the part of this clergyman has been taken without his consent or even his knowledge." In a further statement the Bishop of Fulham said:

"Mr. Jardine holds no license or permission to officiate on behalf of the Anglican Church in France. Therefore, if he does officiate, he does so purely as an individual and without any authority from the Church."

Mr. Jardine, who was a Nonconformist minister before he took Holy Orders in 1923, is 60 years of age. He is apparently closely associated with the well-known Protestant, Mr. Kensit, who in a press interview has defended his action. Mr. Jardine informed reporters at Tours that he had volunteered to conduct the ceremony. When asked whether he had consulted his superiors in the Church, he is reported to have said:

"No permission has been asked or given. I have consulted no ecclesiastical authority. I have consulted only my own conscience. I knew both the Duke of Windsor and Mrs.



Ruth E. Cushman Photo.

VANDALISM IN CEMETERY

Damage estimated at more than \$20,000 was done on two successive evenings, June 4th and 5th, by marauders in the cemetery of historic Trinity Church of Morrisania, N. Y. No trace of the culprits has been discovered and no reason has been assigned for their wandering among the graves, overturning and smashing whatever attracted their attention. Trinity cemetery contains the graves of Clement Moore, author of "The Night Before Christmas," Audubon, members of the Astor family, and many other noted persons.

Warfield strongly desired a religious ceremony when I made my offer which the Duke and Mrs. Warfield accepted. It was a voluntary offer on my part."

The following editorial comment appears in the *Church Times*:

"The irresponsible account of an English clergyman, who volunteered to solemnize the marriage of the Duke of Windsor and Mrs. Warfield, has, as might be expected, received much publicity in the press. Within an hour or so of his intentions being disclosed, the Bishop of London and the Bishop Suffragan of Fulham, who exercises the Bishop's jurisdiction over Continental chaplaincies, had done all that was possible to dissociate the Church from the proceedings. There is no process of law by which a clergyman wandering abroad may be prevented from saying prayers in a private house at the request of his host, and that, of course, is all that the pretended solemnization with the rites of the Church amounted to. It is a matter for satisfaction that the episcopal authorities have made the principle of authority and jurisdiction plain, and especially that they have upheld the marriage law of the Church. It is not, of course, as one newspaper would have its readers believe, that the ecclesiastical authorities are vindictively visiting their displeasure on the Duke. They have acted firmly for one reason only, that the Church's blessing cannot be bestowed on the union of a couple one of whom has been previously married and whose former spouse is still living."

Mission Field Worker Marries

DETROIT—The marriage of Miss Margaret Coates, one of the six women field workers in the diocesan department of missions, to William Goodridge, took place on May 29th.

The Ven. Leonard P. Hagger, Archdeacon, under whose direction the field workers operate, performed the ceremony. Mrs. Goodridge will retain her position with the department of missions until July 30th, when she will be succeeded by Miss Grace Dennis.

Increases Reported to Synod of Kiangsu

Bishop, Though Feeble, Celebrates at Opening Service; Rev. W. P. Roberts Leads Later Sessions

SHANGHAI—At the 27th annual synod of the diocese of Kiangsu (missionary district of Shanghai), held on May 19th and 20th at St. John's University, Bishop Graves, though feeble, celebrated the opening Communion service and read his address in English.

In his address he called attention to the decrease during recent years in the number of clergy both Chinese and foreign while there has been a marked increase both in the number of communicants and in the contributions for Church work. During the year since the last synod 853 persons had been confirmed, more than ever before. St. James' Church, costing \$2,300, had been erected by Chinese Christians at Lo Koo bridge, an outstation of Wusih, and was now being used for worship.

After his address had been translated, he turned over the chair to the Rev. W. P. Roberts, who has been nominated to succeed him. A resolution was passed that the Prayer Book committee of the General Synod be requested to consider changing the office for The Thanksgiving of Women After Child-Birth into The Thanksgiving of Parents After the Birth of a Child, thus including the father. The secretaries were instructed to send a letter of greeting to Bishop Nichols, the suffragan, who has been invalided to the United States.

It was also decided to raise a fund of \$6,000 as a memorial to Bishop Graves on his retirement to be expended as he judges best. A letter of commendation for Archie Tsen was prepared by a committee and approved by the synod; Mr. Tsen is going to the United States to represent the Chinese Church at the General Convention this fall.

Bishop Graves has announced the appointment of the Rev. Messrs. W. P. Roberts, E. H. Forster, and E. R. Dryer, Mr. J. R. Norton, Dr. C. M. Lee, and Mrs. W. H. Standing as his council of advice. Mrs. Standing is the first woman to occupy such a position.

Portrait of Mrs. Simkhovitch Unveiled at Greenwich House

NEW YORK—A portrait of Mrs. Mary Kingsbury Simkhovitch, head of Greenwich House, was unveiled and presented to that settlement on May 26th, the 35th anniversary of the founding of Greenwich House. The portrait is by the noted artist, Leopold Seyffert. Contributions to make this gift possible came from scores of men and women in many walks of life: old residents of Greenwich House, neighbors, friends, social workers, and many other interested persons.

On the occasion of the unveiling, a reception was held at Greenwich House, at which Mrs. Simkhovitch was the guest of honor. The portrait was unveiled by Paul Didisheim, the 8-year-old grandson of Mrs. Simkhovitch.

Bishop Tucker Visits Former Jurisdiction

Virginia Bishop Spends Nine Days
in Kyoto; Speaks at Many Meet-
ings of Former Associates

KYOTO, JAPAN—The Rt. Rev. H. St. George Tucker, Bishop of Kyoto from 1912 to 1923, and now Bishop of Virginia, returned to Tokyo, May 17th, after a visit of nine days in this, his former diocese. Each of the nine days was filled to overflowing with meetings, services, and conferences with as many of his former associates as could be gathered together, as well as with large numbers of the younger members of the Church who have arrived since 1923.

The most notable events as far as numbers were concerned included a welcome dinner given by the Japanese members of the Kyoto deanery at the University Club; a conference with the west coast deanery religious workers; attendance at the Japanese diocesan Woman's Auxiliary sessions on two days; dinner for the mission foreign staff at Bishop Nichols' house; conference with the Mie prefecture deanery workers; consecration of the new Christ Church at Momoyama, Kyoto; conference with the standing committee of the diocese, followed by a dinner for them at Bishop Nichols' residence; united services of Holy Communion for all the city parishes on Whitsunday at St. Agnes' Church, Bishop Tucker preaching, and preaching again in English the same day at the afternoon service; conference with the Nara prefecture deanery workers, and luncheon with the clergy at missionary residence in Nara.

FAREWELL SERVICE

The final meeting was an evangelistic service and farewell to Bishop Tucker on the 17th. Bishop Tucker made an address in which he asked the members of the Church to keep their duty as evangelists uppermost in their minds, reminding them that the early Church spread quite as much because every lay member was a missionary as because the first apostles were earnest exponents of the faith. He recalled the fact that Mohammedanism owes its extraordinary spread in Africa to the fact that every merchant used every opportunity that came to him to spread the teachings of the Prophet. Such zeal, Bishop Tucker said, on the part of every lay person in Japan would be irresistible.

Bishop Tucker's fluency in Japanese after an absence of 14 years is a fact which has caused much happy surprise among his old friends. He has been called upon over and over again to make lengthy speeches, and has not once had to resort to the use of notes. Anyone who knows anything at all about this difficult language will realize what an accomplishment this is.

The Bishop's return has been a source of pleasure and inspiration to everyone he has met, and particularly to his close associates of former days. In addition to the time he spent in the diocese of Kyoto, he also paid a visit of about five or six days

Encouraging News

Here is encouraging news. A year ago we proudly announced the breaking of a record—63 out of 99 dioceses and districts having paid 100% or more of the amount due on "Expectations."

Today this record is shattered by splendid remittances. Seventy-two dioceses now claim admittance to this ranking class.

The church school Lenten offering credited thus far on diocesan expectations now totals \$173,044.48. Payments for this offering during the month of May were \$73,022.50 and account for more than one-half of the month's receipts.

Is it too early to suggest that summer months are lean ones and that the margin of safety in the 108% payment record of June 1st can easily disappear? It need not if vacation period payments on pledges are made in advance.

Faithfully yours,

JAMES E. WHITNEY,

Assistant Treasurer.

New York.

to the diocese of Osaka, which, when he left Japan, was partly under his and partly under the jurisdiction of the Bishop in Kobe. Bishop Naide was elected to the bishopric at the last synod conducted by Bishop Tucker, an event which was commemorated during Bishop Tucker's stay in Osaka.

Plans for New \$500,000 School Under Way at Iolani, Waikiki

HONOLULU, T. H.—Plans are being made for an entire new school plant at Iolani, in Waikiki, the project representing an investment of \$500,000. At present the school has nearly 400 pupils of many races.

A feature of the program is the establishment of a youth movement, with the new Iolani school as its center, as a contribution to the civic life of the community. The center would be dedicated to the interests of youth, regardless of creed, race, or color.

Alumni Present \$1,200 to Bishop Payne School

NEW YORK—A gift of \$1,200 presented by the alumni association of the Bishop Payne Divinity School, Petersburg, Va., has been received by the trustees of that school with much gratification. They feel the effort on the part of the Colored clergy to help their own institution is commendable and the gift itself is encouraging.

The interest is to be used for a scholarship and the donors hope to increase it. Most of the Colored clergy have been trained at this school, which is officially recognized and partly supported by the American Church Institute for Negroes.

Nazi Hostility Hit by Federal Council

Declare Refusal to Allow German
Delegates to Attend Conference
Proves Anti-Christian Bias

NEW YORK—A resolution adopted by the executive committee of the Federal Council of Churches of Christ in America made public on June 9th declares that the decision of the German government not to permit delegates to attend the World Conference on Life and Work in Oxford, England, is proof that the government is hostile "to the life, the teaching, and the influence of the Christian Church."

The publication of the resolution, adopted the preceding week, was timed to coincide with an open letter sent to Reichsfuehrer Adolf Hitler by the Rev. Dr. Charles S. Macfarland, general secretary emeritus of the Federal Council, making similar charges.

[The text of Dr. Macfarland's letter appears on page 783 of this issue of THE LIVING CHURCH.]

Dr. Macfarland, whose sympathetic study of the German Church situation in 1934 brought much attention, reversed his former stand in his letter, declaring that Hitler had not fulfilled his promises to the Christian Church.

The text of the Federal Council resolution is as follows:

"Definite word having just reached the executive committee of the Federal Council of Churches of Christ in America that the German government will not permit the delegates or appointees of the Evangelical Churches to attend the World Conference of the Churches on Church, State, and Society in Oxford, England, July 12th to 26th, and other events in Germany having left no possible ground for doubt as to the hostility of the present government to the life, the teaching, and the influence of the Christian Church, in direct violation of those promises of protection for positive Christianity which led so many loyal Germans to accept a régime which claimed to have conquered atheism:

"Therefore, it is the painful duty of the Council to call to the prayerful consideration of all Christian people everywhere the tragic plight of our fellow-Christians in Germany, and to stress the fundamental character of the struggle which has been taking more and more serious form in the four years of the present régime, again in contravention of the clearly expressed promises of the present head of the German State.

"It is necessary to recognize, as leaders of the Churches in Germany have emphasized, that what is happening in Germany is not merely of local significance but of importance to the life of Christians the world over, and is perhaps only the visible and dramatic outbreak of flames which are still merely smoldering everywhere."

Added to Church Music Commission

PHILADELPHIA—The Rev. John W. Norris, Church music editor of THE LIVING CHURCH, has been appointed a member of the Joint Commission on Church Music of General Convention.

Bishop Johnson Hits Apathy in Religion

Scores "Spiritually Unemployed" in Sermon at Synod of Pacific; Forward Movement Advancing

SEATTLE, WASH.—"Organized minority groups in the United States are not democratic themselves. They attack apathetic business men who whine about Communism and live like atheists. Too many men are spiritually unemployed and religiously on relief," said Bishop Johnson of Colorado, preacher at the opening service of the 19th annual synod of the province of the Pacific in Seattle, May 19th.

Bishop Johnson was the guest of honor of the synod, speaking at the provincial dinner and also leading a discussion of problems to come before General Convention.

Bishop Remington of Eastern Oregon presided in the absence of Bishop Sanford of San Joaquin, who is in much better health, but was unable to attend.

Extensive Forward Movement throughout the province was reported by Bishop Remington of Eastern Oregon, chairman of the provincial Forward Movement committee, to the synod. Spokane's comprehensive program, developed with definite objectives and projects, said the report, "is the most ambitious and constructive undertaking in any of our missionary districts."

A visitation of the entire district, with a clergyman, layman, and woman going to every congregation with addresses on the history of the Forward Movement and instructions and outlines of a comprehensive program, was held last fall and is to be repeated this fall.

Other dioceses and districts, the report disclosed, were using Forward Movement literature extensively, engaging in home visitations, and conducting clerical and lay conferences.

The synod endorsed the movement to erect a chapel at the Church Divinity School of the Pacific, Berkeley, Calif., in memory of the late Rev. Dr. George F. Weld of Santa Barbara and also the campaign to raise funds for scholarships for the School for Christian Workers at Berkeley, commonly called St. Margaret's House. Blaine B. Coles, Portland, Ore., was elected a trustee of the Divinity School and Bishop Porter of Sacramento a trustee of St. Margaret's House.

Sectional conferences on Family and Home Life, led by Bishop Stevens of Los Angeles; Adult Education, led by Bishop Remington; and The Church and Industrial Relations, led by Prof. W. S. Hopkins of the University of Washington, were held each afternoon.

The annual meeting of the provincial Auxiliary under the presidency of Mrs. J. J. Panton of Portland, Ore., was very well attended, with Miss Anne W. Patton, member of the national Executive Board, as chief speaker, discussing the subjects to come before the triennial meeting at Cincinnati. A service was held in memory of the late Dean Newell of St. Margaret's



BISHOPS AT PACIFIC SYNOD

Wide World Photo.

Shown above attended by a crozier, are the 11 bishops who attended the 19th annual synod of the province of the Pacific at St. Mark's Cathedral, Seattle, Wash. Reading from left to right, front row, they are: Bishops Gooden, Mitchell, Rowe, Remington, Johnson, Dagwell, and Bartlett. Rear: Bishops Huston, Jenkins, Stevens, and Moulton.

House. Speakers at the joint sessions and mass meeting included Bishop Bartlett of Idaho, the Rev. Dr. Theodore O. Wedel, the Rev. Dr. H. H. Gowen, and Bishop Gooden of Los Angeles. Mrs. Charles Carver of Portland, Ore., and the Ven. Dr. W. R. Hodgkin, Archdeacon of California, spoke on the Forward Movement.

The 1938 synod will be held at Las Vegas, Nev., shortly after Easter.

Bishop Dagwell of Oregon, the Rev. William E. Patrick, and Com. John S. Graham were elected members of the provincial council for a three-year term. M. A. Albee of Los Angeles was elected treasurer, and other officers were reelected.

"Aroostook" Area Being Organized by Clergyman

PRESQUE ISLE, ME.—The great Aroostook area is being organized into a larger Episcopal parish by the Rev. Dr. Paul Gordon Favour, rector of St. John's Church here, with the aid of two paid assistants and a number of layreaders.

Dr. Favour is in charge of Emmanuel, Ashland, and All Saints', Masardis, besides a new mission of St. Anne's at Mars Hill. He has formed stations at Oxbow, Squa Pan, Garfield, and Bridgewater, and is building up work at Van Buren, St. Francis, Allegash, and Eagle Lake, forming Sunday schools in Chapman, Easton, Westfield, Phair, Robinson, and other places.

As minister of the first radio parish of Aroostook, Dr. Favour broadcasts a service and sermon each Sunday afternoon. A large amount of Church matter is sent out by mail, and to a wider and increasing group of people outside of Maine he is setting forth the advantages and needs of this region. Financial support is being given by friends of Aroostook in some metropolitan centers.

Michigan Young People to Meet in Two Conferences for Leadership Training

DETROIT—Two conferences for young people of the diocese of Michigan, the primary purpose of each being the development of leadership ability, will be held during the last week in June.

The annual girls' conference, from June 26th to July 2d, will be held at the Girls' Friendly Society Holiday House, Pine Lake, under the joint auspices of the diocesan GFS and the department of religious education. The theme is to be Great Women in History. Forty girls, ages 12 to 16, can be accommodated.

The Rev. Canon C. W. Hughes of St. Paul's Cathedral is to act as chaplain, and the leaders include Mrs. Granville C. Sharpe, dean of girls; Mrs. C. W. Hughes, registrar; Misses Grace Dennis, Frances Mary Robinson and Adelaide Lee, counselors. The daily schedule calls for chapel services, classes and handwork, free time and athletics, and individual conferences.

The division of boys' work is sponsoring its 17th annual conference for older boys, 14 years of age and over, from June 27th to July 3d, at Camp Frisbie, near Waterford. Besides leadership training, this conference will stress life guidance and the development of ideals of Christian service. This conference is limited to 40 boys. The leaders include the Rev. Messrs. I. C. Johnson, William F. Jerome, H. J. Simpson of Flint, E. Thomas Rodda of Sandusky, R. J. Fairbanks of St. Johns; Eric I. Eastman of Jackson, F. W. Leech of Ann Arbor, and Messrs. Allan L. Ramsay and Walter Keip of Detroit. As in the girls' conference, opportunity will be provided for recreation and athletic activities as well as for study and conference.

Hundreds Gather for CBS Annual Meeting

Devotional Organization's 69th Session Marked by Festivities and Colorful Services

LOS ANGELES—Several hundred delegates from all parts of the United States gathered here June 2d to 4th in the 69th annual meeting of the Confraternity of the Blessed Sacrament for three days of religious services and conferences devoted to honoring the Real Presence of our Lord in the Holy Communion.

The local newspapers devoted several columns a day to the colorful services and festivities, and extensive space was given to pictures.

The climax of the celebration was a service of Solemn High Mass in St. John's Church on the 4th, at which Bishop Ivins of Milwaukee, superior-general of the Confraternity, pontificated and preached. Fr. Stephen, OSF, was celebrant, assisted by the Rev. John Moore, deacon, the Rev. Douglas Stuart, subdeacon, and the Rev. M. K. P. Brannan master of ceremonies. The service was sung by a large choir under the direction of Dr. Ernest Douglas, FAGO, organist and choir-director of St. Matthias' Church.

Bishop Stevens of Los Angeles was celebrant at an ordination Mass which opened the meeting on June 2d. The Rev. John Moore was ordained to the priesthood at this service, being presented by his father, the Rev. Henry B. Moore of Phoenix, Ariz.

In the evening the Rev. Richard H. Gushee preached the sermon at Solemn Vespers, which was followed by a procession and Benediction of the Blessed Sacrament. Fr. Brannan was officiant at Benediction, assisted by the Rev. Ralph Rohr, deacon, and the Rev. Neal Dodd, subdeacon.

The psychological need for definite teaching on the doctrine of the Real Presence was stressed by Fr. Brannan in a paper read at the afternoon conference on the 4th. Fr. Haslam discussed the sacrificial aspects of the Mass, and practical considerations in celebrating were presented by the Rev. W. M. Mitcham in a paper which commanded the close attention of the clerical delegates.

At a banquet in the Mayfair Hotel, the concluding event of the gathering, addresses were delivered by Bishop Ivins, Bishop Stevens, Fr. Mitcham, and others.

Bishop Ivins was reelected superior-general, and Fr. Mitcham secretary-general. Fr. Brannan was elected provincial of the province of the Pacific.

Warden and Chaplain Appointed

RALSTON, N. J.—Announcement has been received of the appointment of the Rev. William Osborn Baker as warden of the community of St. John the Baptist. The Rev. J. Marshall Wilson has accepted the chaplaincy of the community, and will begin his duties on July 1st.

Canon Lewis Gottschall Will Continue Series of Christian Healing Talks

OAKLAND, CALIF.—In response to the request of those benefited by Canon Lewis Douglas Gottschall's Lenten lectures on Christian healing, held at the Alexander memorial institute during Lent at St. Paul's Church, Oakland, an opportunity will be given the whole diocese of California, as well as visitors from other parts of the province, to profit by a further group of lectures to be held from June 20th to 26th at Asilomar, the summer Church conference center on the shores of the Pacific, a few hours' drive from San Francisco.

In addition to his daily morning meditation for the whole conference, when Canon Gottschall will speak on Personality and Christian Living, there will be daily conferences conducted by Dr. Gottschall on psychiatry, for the clergy. As the rector of St. Peter's was a physician before he came into the priesthood, his aid will be very valuable in pointing out the physiological basis for psychical conditions, and will encourage the priest who may meet types of maladjustment to cooperate with psychologists, physicians, truant officers, and the police.

Similar instruction will be offered to the clergy of the diocese of Nevada, and a course on youth problems and practical personal religion for young people will be given by Canon Gottschall in July at the summer conference of the Church in the diocese of Nevada, held every year at Galilee, on the shores of Lake Tahoe.

110 From Many Dioceses Meet at St. Augustine's

RALEIGH, N. C.—One hundred and ten Churchmen of dioceses from Pennsylvania to Florida attended the 28th annual St. Augustine's conference for Church workers, held on the campus of St. Augustine's College May 31st through June 4th.

This annual conference, which has for its purpose "to train and stimulate worthy and capable leaders for the work of the Church, with emphasis on religious education, missions, social service, and a flexible program for young people," is made possible by the cooperation of the American Church Institute for Negroes and St. Augustine's College. The institute, of which the Rev. Dr. Robert W. Patton is director, was represented by the Rev. Cyril E. Bentley, associate director, and Dr. Wallace A. Battle, field secretary.

Daily courses on Youth and Our Society, Religious Education, Use of Dramatics in the Church, Use of Music in the Church, Functions of the Woman's Auxiliary, and Personal Religion were conducted, in addition to intensive courses for church school teachers. Bishop Penick, Col. Lawrence A. Oxley of the U. S. Department of Labor, and Stephen E. Burroughs, chairman of the finance committee of the diocese of North Carolina, also addressed the conference. The Rev. Jean Andre Vache, rector of St. Andrew's Church, Greensboro, spoke on Ministering to the Sick.

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Joint Baccalaureate Service

PORTLAND, ORE.—Graduation exercises at St. Helen's Hall and junior college began with a joint baccalaureate service for both institutions at Trinity Church on June 6th, with the Rev. Lansing E. Kempton, rector, preaching.

On June 7th, St. Helen's Hall commencement took place, with Bishop Dagwell as the speaker, and on the 8th, St. Helen's junior college graduated 33 young women, Bishop Huston addressing the class.

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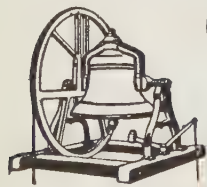
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Three Bishops Take Part in Dedication of Japanese Church on Important Site

KYOTO, JAPAN—Christ Church, Momoyama (a suburb of Kyoto city), was consecrated May 15th, fulfilling a hope of many years. It is a small, two-storied building, with church upstairs and parish rooms below. The 100 people who attended the service filled it completely in the nave of the church, which was conveniently enlarged for the occasion by taking out the sliding doors between the vestry room and the church.

Three bishops, Bishop Nichols of Kyoto, Bishop Tucker of Virginia, and Bishop Naide of Osaka, took part in the service together with 14 other clergymen.

The rector of the church is the Rev. Atsushi Matsushima, one of the oldest priests in active service in the diocese of Kyoto. He is living in the new rectory adjoining the church, which stands on a particularly choice site on the road leading to one of the most important shrines in Japan, namely, the tomb of the Emperor Meiji and his consort. When the church grows big enough, there is ample space to build a beautiful church some day to replace the present plain little building; but this building is a tremendous improvement over anything the parish has had in the more than 35 years of its existence to date.

Gearhart-by-the-Sea to Hold 22d Summer School

PORTLAND, ORE.—The 22d annual summer school of the diocese of Oregon will be held at Gearhart-by-the-Sea from July 19th to 30th. The school is under the direction of the diocesan department of religious education, of which the Rev. Richard F. Ayres is chairman, and Bishop Dagwell serves as honorary president. The Rev. Paul B. James of Seattle will act as chaplain of the school.

The Very Rev. Horace M. Ramsey, Dean of St. Stephen's Cathedral, will give a course on the history of the English Church, and Mrs. E. T. Boyd of Denver, Colo., will conduct a course on the Church's rural work. Separate conferences have been arranged by the various groups attending the school.

The conference for the clergy will be led by Bishop Dagwell, that for Woman's Auxiliary members by Mrs. J. N. Allison, of Portland, and the conference for young people by the Rev. E. S. Bartlam of Medford.

Detroit Clergyman Marks 25th Year

DETROIT—The Rev. Gordon Matthews, rector of Epiphany Church, observed his silver jubilee on June 6th, completing 25 years in the priesthood, with a special anniversary service.

The Rev. Mr. Matthews became rector of Epiphany parish on April 1st, following a rectorate of nine years at St. Andrew's. He is a member of the diocesan executive council, the chairman of the diocesan board of examining chaplains, and the president of the Detroit clericus.

Reorganization of Sewanee Approved

Delegation of Much Administrative Power to Board of Regents Given Final Sanction by Trustees

SEWANEE, TENN.—The board of trustees of the University of the South, meeting at Sewanee recently, voted final approval of the reorganization of the University administration, delegating much of the administrative power of the trustees to a smaller board of regents of 12 members, with the chancellor and vice-chancellor of the university as ex-officio members.

The larger board of trustees, representing the 22 constituent dioceses of the university, continues to hold certain powers such as the election of a chancellor, vice-chancellor, and chaplain. All members of the board of regents are elected by the board of trustees.

The new board of regents is composed of Bishop Bratton of Mississippi, chancellor; Bishop Mikell of Atlanta; Bishop Juhan of Florida; Bishop Clingman of Kentucky; the Rev. Dr. R. Bland Mitchell of Birmingham, Ala.; the Rev. Messrs. Thomas Carruthers of Houston, Tex., and Charles W. Sheerin of Chattanooga; Messrs. William E. Baldwin of Cleveland, Ohio, Frank Hoyt Gailor of Memphis, Joseph E. Hart, Sr., of York, S. C., Warren Kearny of New Orleans, La., Charles Edward Thomas of Indianapolis, Ind., and L. Kemper Williams of New Orleans. Mr. Kearny was elected chairman of the board of regents, and Mr. Thomas secretary.

At commencement, June 8th, the university awarded honorary degrees to the Rev. Arthur R. McKinstry, Doctor of Divinity; Horace Russell, Doctor of Civil Law; Dr. Grafton Burke, Doctor of Science; the Rev. Edgar L. Pennington, Doctor of Sacred Theology; Richard C. Foster, president of the University of Alabama, Doctor of Civil Law; and the Rev. Frederick W. Goodman, Doctor of Divinity.

Bachelor of Arts and Bachelor of Science degrees were awarded to 32 undergraduates, and nine men were graduated from the Theological School of the university.

University Commencement Held

WASHINGTON—Commencement exercises of the George Washington University were held on June 6th in the cathedral, with an audience of 500. Members of the university glee club furnished the music.

The Very Rev. Dr. Noble C. Powell, Dean of the cathedral, spoke on the power of faith.

Camp Reese Holds Training School

ST. SIMON'S ISLAND, GA.—At Camp Reese, from May 18th to 20th, a special diocesan training institute for preachers was held, with the Rev. Dr. C. Sturges Bell of the faculty of the Virginia Theological Seminary as instructor.

Seminary Graduates Class of Seven Men

Five Awarded Bachelor's Degrees
at Philadelphia Divinity School;
Two Clergymen Honored

PHILADELPHIA—Seven men were graduated by the Philadelphia Divinity School at the exercises held in St. Andrew's Chapel on June 3d. The Rev. Dr. George G. Bartlett, the retiring Dean, addressed the class.

Five of the men graduated were awarded the degree of Bachelor of Theology. They were Allen Richmond Day, William LeRoy Dewees, William Robert Donaghy, John Randolph Field, and John Greenfield Rommel. Messrs. Donaghy and Field received the diploma *magna cum laude*, Messrs. Day, Dewees, and Rommel, *cum laude*. The other two graduates were George Harry Argyle, *cum laude*, and Walter Edgar Edwards.

The degree of Master of Theology was conferred upon Messrs. Francis E. Blake, Everett Bertram Bosshard, Allen Webster Brown, Horace Emile Perret, Vincent Fowler Pottle, Leonard Joseph Sachs, and Frederick Clarendon Trussell.

Three received the degree of Doctor of Theology: Messrs. Clinton Manuel Cherry, Norman Schrock Howell, and Gustave Walter Weber.

The Rev. Paul Sidney Atkins, S.T.B., was awarded the Doctor of Divinity degree, *honoris causa*.

The school honored its new Dean, the Very Rev. Dr. Allen Evans, Jr., by conferring upon him the degree of Doctor of Sacred Theology, *honoris causa*.

The musical parts of the program were led by St. Peter's choir under the direction of Harold W. Gilbert.

Bishop Hopkins Hall to Hold Music Conference June 29th

BURLINGTON, VT.—Plans have been completed for the third diocesan conference on Church music, to be held at Bishop Hopkins Hall at Rock Point, Burlington, from June 29th to July 2d.

Ray Francis Brown, instructor of music and organist at the General Theological Seminary, will direct this conference, which will be held for clergy, choir directors, organists, and members of choirs. Lectures and discussions will be given on music and worship, the Hymnal, chanting, plainsong, organ music, and choir training.

Further particulars may be obtained from Miss Doris K. Wright, Rock Point, Burlington.

Minnesota Delegates Announced

MINNEAPOLIS, MINN.—Delegates to the Woman's Auxiliary triennial from the diocese of Minnesota have been elected as follows:

Miss Margaret Densmore, Mmes. David R. West, F. G. Atkinson, A. A. Passer, and L. W. King; alternates are Mmes. Charles Drew, William MacPhail, Donald P. Graver, C. E. Anderson, and Miss Adelaide Judkins.

Larz Anderson Made Gift of \$500,000 for Chapel, "Cathedral Age" Reports

WASHINGTON—The spring number of the *Cathedral Age*, quarterly publication of the National Cathedral Association, discloses that Larz Anderson, who died April 13th, gave \$500,000 to build St. Mary's Chapel in the Washington Cathedral.

Mr. Anderson, descended from a long line of American diplomats and soldiers, had held the posts of minister to Belgium and of Ambassador to Japan, in addition to many other honors. He was born August 15, 1866. Taken upon a tour of the cathedral in 1927 by Bishop Freeman of Washington, to whom he was to that time a stranger, Mr. Anderson a few weeks later made his gift "as a memorial to the glory of God and in gratitude for the many benefits vouchsafed to us by Him."

Mr. Anderson's funeral was the first one held in the chapel.

The *Cathedral Age* adds:

"The death of Mr. Anderson removes from the city of Washington one of its most conspicuous and highly esteemed citizens. The Bishop and chapter of Washington Cathedral will ever cherish his memory, remembering not alone the great gift he made toward the erection of the cathedral, but the fine character of the man who made the gift."

Constitution Adopted by Anglican-Orthodox Group

NEW YORK—The Orthodox and Anglican Fellowship, at its annual meeting, held May 21st and 22d in St. Joseph's Hall of the Church of St. Mary the Virgin, adopted a proposed constitution and elected officers for the ensuing year. The names of the officers will be made public later, when acceptances have all been received.

At the first session, the subject was Personal Religion in the Orthodox and Anglican Communions. The speakers were Professor Vernadsky of Yale University, the Rev. Theodoritos Kokkinakis, and the Rev. William M. V. Hoffman, Jr. The emphasis on the mystical element in religion, to be found in both communions, was discussed by all the speakers. The differences in the outward expression of personal religion and the possible reasons for them were noted.

Following the business meeting on the second day, the members lunched together at the Hotel Wentworth. The guest of honor was Archbishop Adam of Philadelphia.

Nurses' Home to be Remodeled

PORTLAND, ORE.—Contracts have been let and work begun on remodeling the nurses' home at Good Samaritan hospital training school here. The improvements will include the addition of another story and a new wing to the present building, and will cost over \$100,000. While these alterations are in progress the student nurses are being housed in the recently completed home for graduate nurses.



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Interfaith Group to View Public Opinion

"Public Opinion in a Democracy"
Theme of Williamstown Institute
of Human Relations

NEW YORK—Tentative plans have been announced for the 1937 Institute of Human Relations to be held at Williamstown, Mass., from August 29th to September 3d. The institute, which will meet at Williams College under the sponsorship of the National Conference of Jews and Christians, will have the general theme of Public Opinion in a Democracy.

The 1937 institute will have two specific aims: (1) to consider the motion picture, the press, the radio, and other agencies by which American public opinion is shaped, from the point of view of their relations to ethics and religion; (2) to suggest how these agencies of public opinion can promote more wholesome human relations in the United States, consistent with the New World tradition of religious

liberty, civil freedom, and human rights for all culture groups.

The Institute of Human Relations has been organized to give an opportunity for leaders among Catholics, Jews, and Protestants to consider thoroughly and systematically some of their common interests and concerns as citizens in American communities; and to plan community and educational programs that will result in better community relations. Those who attend will do so as individuals, not as the formal representatives of any religious bodies.

AGENCIES TO BE DISCUSSED

Morning general forums will be held on the agencies of public opinion, and the following presentations are scheduled: The Motion Picture and Inter-Group Relations, by Prof. Edgar Dale of Ohio State University; The Motion Picture and Its Public Responsibilities, by Gerard B. Donnelly, S.J., associate editor of *America*, Prof. E. Fred Eastman of Chicago Theological Seminary, and Edgar Magnin, Rabbi, Congregation B'nai B'rith, Los Angeles; Public Opinion and the News-reel, by Ralph Nolan of the *March of Time*; The Press, by George Fort Milton, editor of the *Chattanooga News*, chairman; The Newspaper and Civil Liberties, by Norman Thomas of the League for

Industrial Democracy; Freedom of Speech and Group Libel, by James N. Rosenberg of the New York bar; The Freedom of the Press, by Oswald Garrison Villard, contributing editor of the *Nation*; What Must the Newspaper do to Meet its Public Responsibilities? by Henry R. Luce, publisher of *Time* and *Fortune*; The Radio and Religion, by James M. Gillis, editor of the *Catholic World*; The Radio and Freedom of Speech, by Alexander Woollcott, radio raconteur.

Round tables will be held daily, for one hour, on each of the following subjects: The Religious Press, chairman, John La Farge, S.J., associate editor of *America*; Adult Education, chairman, Prof. E. C. Lindeman of the New York school of social work, and Prof. Harold Lasswell of the University of Chicago; Women's Organizations, chairman, Josephine Schain, secretary of the Conference on the Cause and Cure of War; The College Campus, chairman, Thomas S. Evans of the University Religious Conference, Calif.; and The Agencies of Public Opinion Look at Themselves, participants from the press, radio, and motion picture industries.

A daily symposium will be conducted by Arthur Krock, Washington correspondent of the *New York Times*.

EVENING LECTURES

The following addresses have been scheduled for the evening lectures: The Philosophy of the Institute, by Harry A. Garfield, president emeritus of Williams College; The Individual and the Democratic Process, by Newton D. Baker, co-chairman of the NCJC; The Relation of Religion to Democracy, by Roger W. Straus, co-chairman of the NCJC; Testing Public Opinion, by George B. Gallup, director of the American Institute of Public Opinion; Labor in a Democracy, by Prof. J. W. R. Maguire of St. Viator College, Illinois; The Minorities in a Democracy, Prof. Harold Lasswell; The American Democracy's Desire for Peace—How Can it be Strengthened? by Florence E. Allen, Judge, U. S. Circuit Court of Appeals, and Philip Bernstein, Rabbi, of Temple B'rith Rodesh, Rochester; The Challenge of Totalitarianism by Carlton J. H. Hayes, co-chairman of the NCJC, and Columbia University historian in the field of Modern Nationalism; The Possibilities and Limitations of Inter-Faith Cooperation in the American Community, by Bishop McConnell of the Methodist Episcopal Church, New York, Edward L. Israel of Har Sinai Temple, Baltimore, and Prof. Michael J. Ahern, S.J., of Weston College; and Freedom of Education in a Democracy, by James L. McConaughy, president of Wesleyan University and American Association of Colleges.

Registration must be made in advance, and all correspondence regarding the Williamstown Institute of Human Relations should be addressed to the National Conference of Jews and Christians, 289 Fourth avenue, New York.

New Parish Hall in Los Angeles

LOS ANGELES—Construction of a new parish hall, to cost \$6,000, has been begun at Amanda Chapel, Carthay Center, Los Angeles. The Rev. John C. Donnell is vicar.

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NECROLOGY



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JOHN E. ALMFELDT, PRIEST

PEORIA, ILL.—The Ven. Dr. John E. Almfeldt, retired priest of the diocese of Quincy, died at his home in Galesburg on June 3d. Stricken with severe illness two years ago, he resigned as rector of Grace Church, Galesburg, but continued to serve the parish until the present rector, the Rev. John N. Taylor, came in January of this year. Dr. Almfeldt had been Archdeacon of the diocese since 1929.

The Rev. Mr. Almfeldt was born in Sweden in 1871. He was ordained deacon in 1898, and advanced to the priesthood in 1901, by Bishop Whipple. His marriage to Anna A. Wickholm took place in 1900.

He served as rector of Emmanuel Church, Litchfield, St. Sigfrid's, Cokato, St. John's, Lake Park, St. Sigfrid's, St. Paul, Minn.; St. John's Church, Galesburg, Ill.; and St. Ansgarius' Church, Providence, R. I., during the years 1923 to 1929. He received the degree of Bachelor of Arts from Brown University in 1923, Master of Arts in 1928, and Doctor of Philosophy in 1928.

The requiem Mass and Burial Office were celebrated on June 7th by Bishop Essex, the Very Rev. C. A. G. Heiligstedt, Dean of the cathedral, and the Rev. John N. Taylor.

Dr. Almfeldt is survived by his wife and one son.

FREDERIC C. ROBERTS, PRIEST

CHESTER, W. VA.—The Rev. Frederic Constable Roberts, retired priest of the diocese of Ohio, died at his home in Chester, May 27th. Burial services were conducted in St. Matthew's Church, by the Rev. Norman J. Thurston, assisted by the Rev. Leonard W. S. Stryker of St. John's, Youngstown, and the Rev. R. K. Caulk of St. Stephen's, East Liverpool.

He was born in Surrey, England, May 13, 1864, the son of John Thomas and Agnes Gravatt Roberts.

Having come to the United States after being ordained deacon in British Columbia, Fr. Robert was ordained priest by Bishop Nicholson in All Saints' Cathedral, Milwaukee, December 22, 1895. He retired July 1, 1933, while serving as priest in charge of St. Matthew's Church, Chester, and the Church of the Ascension, Wellsville, O.

Previously he had served the following parishes: St. Luke's, Milwaukee, from 1895 to 1904; St. Alban's, Sussex, Wis., from 1904 to 1908; Good Shepherd, Allegan, Mich., from 1908 to 1910; Grace Church, Toledo, O., from 1910 to 1916; and St. Luke's, Niles, O., from 1916 to 1922.

In 1904 he married Miss Emma Selina Reader. He is survived by his wife, one son, George, and five daughters, Edith, Ruth, Helen, Doris, and Frances.

NICHOLAS FORD BRENT

VERSAILLES, KY.—Nicholas Ford Brent, lifelong member of St. Peter's Church, Paris, Ky., died on June 7th at the age of 64. He had served many years as vestryman and warden, and at his death was one of the trustees of the diocese of Lexington. He was a generous contributor to the support of the work of the Church, and a faithful communicant. He is survived by one son.

HENRY MOIR

NEW YORK—Henry Moir, who has been the consulting actuary of The Church Pension Fund and of the Church Life Insurance Corporation since 1922, died on June 8th after a brief illness.

A former president of the Actuarial Society of America and the Insurance Institute of America, an actuary of national and international reputation, for many years the president of the United States Life Insurance Company of New York and more recently the chairman of its board of directors, Mr. Moir gave devoted service to the Church, valuable not only because of his high ability as an actuary but also because of his wise counsel and friendly interest at all times.

Born in Scotland 66 years ago, and educated at the famous George Watson's College for Boys at Edinburgh, Mr. Moir devoted his career to life insurance, mathematics, and actuarial work. His keen interest in all things Scottish and his scholarly knowledge of Burns brought to him

Insurance on Church Property

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1935	2,640
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the honor of being for a time president of the Burns Society in New York as well as president of the St. Andrew's Society of New York, founded in 1756.

Before coming to this country in 1901, Mr. Moir was secretary of the faculty of actuaries and vice-president of the Actuarial Society of Edinburgh at an age below 30.

In this country, he has served many times on committees of experts in public affairs, including appointment by the federal government on the advisory committee in connection with civil service, the committee appointed in 1912 to revamp the pension system for all employees of the city of New York, and the small committee of experts who advised the United States government on war risk insurance plans in 1917.

DEACONESS EDITH C. CLARKE

PHILADELPHIA—Word has been received of the death on May 18th of Deaconess Edith Cameron Clarke.

She was graduated from the Church training and deaconess house of the diocese of Pennsylvania, in May, 1907, and was set apart as a deaconess the following autumn, on the feast of St. Michael and All Angels. She assisted Deaconess Caroline H. Sanford, the first head of the school, for five years, and Deaconess Clara M. Carter,

the second head of the school, for 15 years, resigning in 1927.

Services were held at old St. Peter's, Philadelphia, and burial took place in the churchyard.

1,500 Attend Festival Service

PITTSBURGH—The annual festival service for St. Barnabas' Brotherhood and St. Barnabas' Free Home, Gibsonia, was held on June 6th at the home, with 1,500 persons from all parts of the diocese attending.

Included in the service was a colorful procession, headed by the choir of Trinity Cathedral and the choral society, under the direction of Alfred Hamer, followed by 30 clergymen, and Bishop Mann in cope and mitre. Brother Hance, founder of the order, and master of ceremonies, introduced each speaker and explained the offering.

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29. Order of St. Francis, Mt. Sinai, N. Y.
30. St. Michael's, Bridgeport, Conn.

JULY

1. St. Edward the Martyr, New York.
2. St. Mary's-by-the-Sea, Point Pleasant, N. J.
3. Trinity, Whitehall, N. Y.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ABBOTT, REV. PAUL R., formerly curate at Trinity Church, Tulsa, Okla.; is vicar of Christ Memorial Church, El Reno, and of St. James', Oklahoma City, Okla. Address, 603 S. Barker St., El Reno.

BAILEY, REV. CHARLES, formerly vicar of Holy Apostles' Mission, Glassell Park, and of St. Francis' Mission, East Hollywood, Los Angeles, Calif. (L. A.); to be vicar of Christ Church, Redondo Beach, Calif. (L. A.), with address at 416 S. Broadway, Effective July 1st.

BAIRD, REV. ROBERT L., formerly vicar of St. John's, Bisbee, Ariz.; is vicar of St. Thomas' Church, Clarkdale, Ariz.

BEAN, REV. SEWARD H., formerly rector of the Church of St. Philip and St. Stephen, Detroit, Mich.; to be rector of St. Andrew's Memorial Church, Detroit, Mich., effective August 1st.

BENNETT, REV. AARON C., formerly in charge of St. Agnes' Church, St. Marys, Pa. (Er.); to be rector of St. Andrew's Church, Clearfield, Pa. (Er.), effective July 1st. Address, 211 Walnut St.

HOGGEN, REV. JOSEPH F., formerly in charge of St. Paul's Mission, Blackfoot, Idaho; to be in charge of the Mission of St. Mary the Virgin, Nixon, Nev., effective July 1st. Address, Pyramid Lake Indian Reservation, Nixon, Nev.

LEDGER, REV. JOHN T., rector of Grace Church, Ellensburg, Wash. (Spok.); has accepted a call to the rectorship of St. Paul's Church, Jersey City, N. J. (N'k), effective September 1st.

MALTAS, REV. CHARLES E., formerly vicar of Christ Church, Redondo Beach, Calif. (L. A.); to be vicar of Holy Apostles' Mission, Glassell Park, and of St. Francis' Mission, East Hollywood, Los Angeles, Calif. (L. A.), effective August 1st.

MILLS, REV. CEDRIC E., formerly in charge of Ascension Mission, West Chester, Pa.; to be in charge of St. Mark's Church, Plainfield, N. J., July 1st. Address, 633 W. 3d St.

SAUMENIG, REV. H. FIELDS, rector of St. Peter's Church, Rome, Ga., has been elected President of the Standing Committee of the Diocese of Atlanta. Address communications for the Standing Committee accordingly.

SILL, REV. JAMES B., formerly in charge of the Church of the Redeemer, Shelby, N. C. (W. N. C.); is in charge of the Church of the Redeemer, Craggy, and of St. Luke's, Chums Cove, N. C. (W. N. C.). Address, Box 1282, Asheville, N. C.

WEISER, REV. GEORGE, formerly rector of St. James' Church, St. Paul, Minn.; to be in charge of Trinity, Iron Mountain; St. Mary's, Ralph; and Zion Church, Wilson, Mich. (N. M.), effective July 1st. Address, Iron Mountain, Mich.

WITMER, REV. FREDERIC, formerly vicar of St. Gerald's Mission, Harrisburg, and of St. Luke's, Mechanicsburg, Pa. (Har.); is rector of St. Thomas' Church, Bethel, Conn., since April 12th. Address, 100 Greenwood Ave.

NEW ADDRESSES

BAKER, REV. CHARLES W., formerly 662 S. Indiana St.; 3500 Lanfranco St., Los Angeles, Calif.

DAVET, REV. JAMES H., formerly Windsor Hotel, Jacksonville, Fla.; Hotel Monson, St. Augustine, Fla.

ECKEL, REV. DR. EDWARD H., rector emeritus of St. Andrew's Church, Fort Worth, Texas (Dal.), who has served as locum tenens of that church for six and a half months; has now returned to his home at 116 Ming St., Warrensburg, Mo.

PARKE, REV. NELSON F., formerly 612 N. George St.; 701 N. George St., Rome, N. Y.

RESIGNATIONS

BRIGHT, REV. RICHARD, as priest in charge of St. Monica's Mission, West Philadelphia, Pa.; to retire.

EDWARDS, REV. WILLIAM YARROW, as rector of the Church of the Good Shepherd, Germantown, Philadelphia, Pa.

HAWTHORNE, REV. WILLIAM JOHN, as rector

of St. Luke's Church, Kensington, Philadelphia, Pa.; to retire on account of ill health.

JOHNSON, Rev. W. EVERETT, as rector of All Saints' Church, San Benito, and as priest in charge of St. Alban's Mission, Harlingen, Texas; to retire on July 1st after more than 54 years in the active ministry. The Rev. Mr. Johnson was elected rector emeritus.

ORDINATIONS

PRIESTS

FOND DU LAC—The Rev. HOWARD JOSEPH T. MUELLER was advanced to the priesthood by Bishop Sturtevant of Fond du Lac in the Church of the Intercession, Stevens Point, Wis., June 3d. The ordinand was presented by the Rev. E. O. Ross-

maessler who also preached the sermon. The Rev. Mr. Mueller will assist during the summer at Grace Church, Sheboygan, Wis., with address at 630 Ontario St.

HAITI AND THE DOMINICAN REPUBLIC—In Holy Trinity Cathedral, Port au Prince, Haiti, on May 23d, Bishop Carson of Haiti ordained the following to the priesthood:



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The Rev. CATULLE BENEDICT was presented by his father, the Very Rev. Georges E. Benedict, and is associate priest at the Church of St. Sauveur, Aux Cayes, Haiti.

The Rev. LOUIS ABEL O. MACOMBE was presented by his father, the Rev. David B. Macombe, and is associate priest at Palmiste à vin, Haiti, and associated missions. Address, Port au Prince, Haiti.

The Rev. EDON DUMONT MORISSEAU was presented by the Very Rev. Georges E. Benedict, and is associate priest at Holy Innocents' Church, Port de Paix, Haiti.

The Rev. Etienne V. Gilles preached the sermon.

LOS ANGELES—The Rev. ROBERT F. PFEIFFER was ordained to the priesthood by Bishop Stevens of Los Angeles in All Saints' Church, Pasadena, Calif., June 8th. The ordinand was presented by the Rev. Dr. John F. Scott, and is assistant at All Saints' Church. Bishop Gooden, Suffragan of Los Angeles, preached the sermon.

MARYLAND—The Rev. SAMUEL SHOEMAKER JOHNSTON was advanced to the priesthood by Bishop Helfenstein of Maryland in All Saints' Church, Reisterstown, May 22d. The ordinand was presented by the Rev. Samuel M. Shoemaker, and is in charge of All Saints' Church. The Rev. Dr. Philip J. Jensen preached the sermon.

NEW YORK—In the Cathedral of St. John the Divine, New York City, on May 23d, Bishop Manning of New York ordained the following to the priesthood:

The Rev. HOWARD BONNELL SPENCER, JR., was presented by the Rev. Dr. Roelif H. Brooks,

and is at Holy Cross Monastery, West Park, N. Y.

The Rev. LUTHER TUCKER was presented by the Rev. Dr. George P. T. Sargent, and is assistant at Christ Church, Cambridge, Mass. Address, 22 Farwell Place.

The Rev. RENE E. G. VAILLANT, Ph.D., was presented by the Rev. Edward H. Schlueter, and will be on regular staff of St. Luke's Chapel, Trinity Parish, New York City.

The Rev. MAURICE WILLIAM VENNO was presented by the Rev. Lucius A. Edelblute, and is assistant at St. John's Church, Kingston, N. Y. Address, 19 Green St.

The Rev. Richard T. Henshaw preached the sermon.

PENNSYLVANIA—In the Church of the Epiphany, Philadelphia, Pa., on May 24th, Bishop Taft ordained the following to the priesthood:

The Rev. GEORGE HARRY ARGYLE was presented by the Rev. Dr. D. Wilnot Gateson, and is curate at St. Mark's Church, Frankford, Philadelphia, Pa.

The Rev. MARCEL JEAN BRUN was presented by the Rev. B. J. Rudderow, and is curate at the Church of San Sauveur, Philadelphia, Pa., with address at Swarthmore, Pa.

The Rev. MATTHEW WESLEY DAVIS was presented by the Rev. James M. Niblo, and is in charge of St. Mary's Mission, Chester, Pa. Address, 935 Tilghman St.

The Rev. ALBERT FERDINAND FISCHER, JR., was presented by the Rev. Charles E. Eder, and is vicar of Grace Church, Hulmeville, Pa.

The Rev. GUSTAVE CHARLES MECKLING was

presented by the Rev. John E. Hill and is vicar at the Church of the Transfiguration, Philadelphia, Pa. Address, 1534 Ritner St.

The Rev. James M. Niblo preached the sermon.

On May 31st, in St. Luke's Church, Germantown, Philadelphia, Pa., Bishop Taft ordained the Rev. LORENZO RUSSELL CLAPP and the Rev. OLIN B. G. LAGER to the priesthood. The ordinands were presented by the Rev. W. E. Conkling who also preached the sermon. The Rev. Mr. Clapp is curate at the Church of St. John the Baptist, Germantown, Philadelphia, Pa. Address, 5313 Wakefield St.

WEST VIRGINIA—The Rev. NOWELL HAGUE COCHRANE was advanced to the priesthood by Bishop Strider, Coadjutor of West Virginia, in St. Matthew's Church, Wheeling, June 8th. The ordinand was presented by the Rev. J. H. A. Bomberger, and is in charge of Holy Trinity Mission, Logan, W. Va. The Rev. A. J. Torrey preached the sermon.

WESTERN MASSACHUSETTS—The Rev. CHARLES FRANCIS HALL, assistant at All Saints' Church, Worcester, Mass., was advanced to the priesthood by Bishop Lawrence of Western Massachusetts in All Saints' Church, May 21st. The ordinand was presented by his brother, the Rev. H. Hamlin Hall, and the Rev. Richard G. Preston preached the sermon.

DEACONS

HAITI AND THE DOMINICAN REPUBLIC—CHARLES ALEXANDRE RITCHIE was ordained deacon by Bishop Carson of Haiti in Holy Trinity Cathed-

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THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

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FINE IRISH LINEN especially selected for Church use, 36 inches to 54 inches wide, cut any length. Samples of 12 qualities on request. MARY FAWCETT COMPANY, 640 West State Street, Trenton, N. J.

ST. CHRISTOPHER'S GUILD, 23 Christopher Street, New York, will resume vestment making October 1st.

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POSITION OFFERED

Clerical

PRIEST WANTED ten Sunday mornings June 27 through August 29. CHARLES JARVIS HARRIMAN. St. James the Less, Philadelphia, Pa.

POSITION WANTED

Clerical

WILL TAKE services July or August in return for use of Rectory. Not more than four hundred miles from Chicago. Rev. J. G. JONES, 10754 Forest, Chicago, Illinois.

SCHOLARSHIPS

THE NEW YORK TRAINING SCHOOL FOR DEACONESSES, 419 West 110, offers two scholarships for the academic year 1937-38 for specially qualified students between the ages of 21 and 35 with B.A. degree.

dral, Port au Prince, May 23d. The candidate was presented by the Rev. Leon F. Jones, and is curate at the Cathedral. The Rev. Etienne V. Gilles preached the sermon.

MARYLAND—GEORGE FREDERICK PACKARD was ordained to the diaconate by Bishop Helfenstein of Maryland in the Church of the Good Shepherd, Ruxton, May 29th. The candidate was presented by the Rev. Dr. William O. Smith, Jr., and is assistant at St. Matthew's Parish, Oakland, Garrett County, Md. The Rev. Dr. Stanley Brown-Serman preached the sermon.

NEW HAMPSHIRE—ALMUS MORSE THORP was ordained deacon by Bishop Dallas of New Hampshire in Grace Church, Manchester, April 4th. The candidate was presented by the Rev. Erville B. Maynard, and the Rev. Norman B. Nash preached the sermon. After September 1st, the Rev. Mr. Thorpe will be curate at Trinity Church, Columbus, Ohio.

NEW YORK—PETER CORNELIUS VAN DER HIEL was ordained to the diaconate by Bishop Manning of New York in the Cathedral of St. John the Divine, New York City, May 23d. The candidate was presented by the Rev. Nicholas M. Feringa, and is curate at the Chapel of the Incarnation, New York City, with address at 240 East 31st St. The Rev. Richard T. Henshaw preached the sermon.

PENNSYLVANIA—In the Church of the Epiphany, Philadelphia, Pa., on May 24th, Bishop Taft of Pennsylvania ordained the following to the diaconate:

AARON MANDERBACH was presented by the Rev. Fordyce H. Argo, and is curate at the Chapel of the Mediator, Philadelphia, Pa.

WILLIAM ROBERT DONAGHY was presented by the Rev. Dr. Lewis G. Morris, and will study abroad.

ROBERT HAROLD STETLER was presented by the Rev. William N. Parker, and is curate at the Church of the Epiphany, Philadelphia, Pa. Address, 5828 Angora Terrace, West Philadelphia.

ALBERT EDWARD WILCOX was presented by the Rev. Stanley V. Wilcox, and is curate at St. Paul's Church, Chester, Pa.

The Rev. James M. Niblo preached the sermon. JOHN GREENFIELD ROMMEL was ordained deacon by Bishop Taft in St. Luke's Church, Germantown, Philadelphia, Pa., May 31st. The Rev. Wallace E. Conkling presented the candidate and also preached the sermon. The Rev. Mr. Rommel is on the staff of the New York City Mission. Address, 38 Bleeker St., New York City.

SOUTH DAKOTA—PERCY DOUGLAS GOUGH was ordained deacon by Bishop Roberts of South Dakota in Seabury-Western Chapel, Evanston, Ill., June 3d. The candidate was presented by the Rev. Dr. Frederick C. Grant, and is associate missionary in the Madison Field of the Eastern Deanery, with address at Flandreau, S. Dak. The Bishop preached the sermon.

TENNESSEE—ALFRED DONALDSON ELLIS was ordained deacon by Bishop Maxon of Tennessee in St. Ann's Church, Nashville, June 6th. The candidate was presented by his father, the Rev. A. Donaldson Ellis, and is in charge of St. Mark's, Plainview, and of All Saints', Canyon, Texas (N. T.), with address at Plainview, Texas. Bishop Seaman of North Texas preached the sermon.

WILLIAM FREDERICK GATES, JR., was ordained to the diaconate by Bishop Maxon in St. Paul's Church, Chattanooga, June 7th. The candidate was presented by the Rev. Dr. Oliver J. Hart, and is assistant in Calvary Parish, Memphis, Tenn., with address at 102 N. 2d St. The Rev. Dr. Charles W. Sheerin preached the sermon.

DEGREES CONFERRED

COLUMBIA UNIVERSITY—The degree of Doctor of Sacred Theology was conferred upon Bishop Essex of Quincy and upon Bishop Ziegler of Wyoming at the 183d annual commencement exercises June 1st. Bishop Essex was graduated from Columbia College in 1906.

OCCIDENTAL COLLEGE—The degree of Doctor of Divinity was conferred upon the Rev. John Frank Scott, rector of All Saints' Church, Pasadena, Calif., and the Rev. John R. Atwill, rector of the Church of Our Saviour, San Gabriel, Calif., by Occidental (Presbyterian) College at the commencement exercises this month.

CALENDAR OF COMING EVENTS

JUNE

- 20-25. Olympia Conference; Missouri and West Missouri Conference; Howe Conference.
20-26. Western Michigan Conference; Main Conference; California Conference.
21-25. CMH McLean Conference.
21-July 2. Gambier Conference; Blue Mountain Conference.
21-August 18. Cincinnati Summer School for Seminarians.
22-July 3. Texas Young People's Conference.
25-July 2. New York Conferences.
25-July 3. Black Hills Conference.
27-July 2. Erie-Pittsburgh Conference; Bethlehem Conference; Los Angeles Conference; Peninsula Summer School.

- 27-July 3. Rochester-Western New York Young People's Summer School.
28-July 7. Concord Conference.
28-July 9. National Episcopal Conference on Rural Church Work; Wellesley Conference.
28-July 11. Midwest Conference of Church Workers.
28-August 20. Evergreen Conferences.

CHURCH CALENDAR

JUNE

20. Fourth Sunday after Trinity.
24. Nativity of St. John Baptist. (Thursday.)
27. Fifth Sunday after Trinity.
29. St. Peter. (Tuesday.)
30. (Wednesday.)

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, D.D., Rector

Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M. Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M. Evening Prayer and Benediction, 7:30 P.M. Weekdays: 7, 9:30 A.M. Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.

Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

REV. DONALD B. ALDRICH, D. D., Rector

Sundays in June

8 A.M., Holy Communion
11 A.M., Rev. Joseph Fort Newton, D. D.

Week-Days

8 A.M. Holy Communion
THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon
8:00 P.M., Evening Prayer and Sermon
Holy Communion, Wednesdays, 8:00 A.M., Thursdays and Holy Days, 12 Noon.

NEW YORK—Continued

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M.
Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

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Sunday Masses, 7, 9 and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

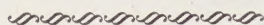
E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

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By the Rev. Herbert H. Gowen, D.D.

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